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July-August, 1952

Vol. 12 **The Methodist Woman** No. 11

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OUR WRITERS

Mrs. Frank G. Brooks, president, Woman's Division of Christian Service of the Board of Missions.

Dillon S. Myer, Commissioner of Indian Affairs.

Mrs. H. Clifford Northcott, wife of Bishop Northcott of the Wisconsin Area.

Miss Louisa R. Shotwell, associate secretary, Division of Home Missions, National Council of the Churches of Christ in the U.S.A.

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Mrs. S. D. Bankston, vice-president of the Central Jurisdiction.

Miss Elizabeth Marchant, secretary of Visual Education.

Miss Elizabeth Tennant, a former J-3.

Mrs. Virginia Bruett Wyatt, secretary of Children's Work in Southern California-Arizona Conference; a writer of lesson materials for children.

OUR COVER

The cover statements are taken from an editorial written by Miss Sara Estelle Haskin which appeared in the first issue of THE METHODIST WOMAN, September, 1940. They are repeated as an impetus to meet the third statement of the second goal—Through increased use of THE METHODIST WOMAN and WORLD OUTLOOK with emphasis on subscriptions.

* * *

Please

Read the notices on page 39 concerning the distribution of all report blanks and pads and the Record and Report Book for the Secretary of Promotion.

Thank You

* * *

Leaders

This issue is full of supplementary material for all study classes.

* * *

Poster

Use the cover of this issue as a poster to secure subscriptions.

THE METHODIST WOMAN, the official organ of the Woman's Division of Christian Service, is published monthly (bimonthly, July and August) at 7820 Reading Road, Cincinnati 37, Ohio, by the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription price $1.00 a year; combination (with *World Outlook*) $2.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, $1.00, combination (with *World Outlook*), $2.30; Canada, Newfoundland, and Labrador: One year, $1.25; combination (with *World Outlook*), $2.80. All other foreign countries: $1.40; combination (with *World Outlook*), $3.00.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

Methodist Informatio

The General Conference

How It Affects the Woman's Society of Christian Service

By MRS. FRANK G. BROOKS

Since the meeting of the General Conference of The Methodist Church, in San Francisco, April 23-May 7, 1952, many reports, describing that historic conference, have appeared in Methodist journals. This article will deal, primarily, with actions taken at General Conference which affect the Woman's Society of Christian Service in the local church.

A few constructive changes were made in the Constitution of the Woman's Society of Christian Service in the local church. In the following paragraphs, the changes are in italics, so that you can note them quickly.

In every local church there shall be a Woman's Society of Christian Service. The following is the authorized constitution for such a society.

Article 1. NAME. There shall be a Woman's Society of Christian Service in the local church, auxiliary to the Conference Woman's Society of Christian Service. *A Wesleyan Service Guild, auxiliary to the Woman's Society of Christian Service, composed of gainfully employed women, may also be organized in a local church.*

Article 2. PURPOSE, unchanged.

Article 3. MEMBERSHIP, unchanged.

Article 4. FUNDS, unchanged.

Article 5. OFFICERS AND ELECTIONS. The officers of the society shall be a president, one or more vice-presidents, a recording secretary, *a treasurer, and secretaries of promotion,* of missionary education and service, of Christian social relations and local church activities, of student work, of youth work, of children's work, of spiritual life, of literature and publications, of supply work, *of status of women,* and such other officers in charge of lines of work as may be required. These officers shall be elected at the annual meeting of the society. *Where a simpler form of organization is necessary in a small church, there*

shall be five officers or more, as may be determined by the local society. These officers shall share the responsibility for promoting the work of the full quota of officers as listed in this paragraph.

Article 6. MEETINGS, unchanged.

Article 7. AMENDMENTS. Proposed amendments to this constitution *may* be sent to the recording secretary of the Woman's Division of Christian Service at least forty days before the *last* annual meeting of the division *in the quadrennium. Proposed amendments may also be sent directly to the General Conference.*

Final paragraph (Subsidiary Organizations), unchanged.

The General Conference spent many hours considering carefully the report of the commission to study the local church. This commission, whose chairman was Bishop Costen J. Harrell, spent eight years preparing "a simplified, clarified, and effective pattern for the local church within the bonds of our world-wide Methodist fellowship." In order that Methodist women may cooperate effectively in the local church, I shall call attention to some of the responsibilities of the Woman's Society which are mentioned in this report.

The president of the Woman's Society of Christian Service is a steward, *ex officio,* of her local church. The Report of the Commission states that "a steward shall be a person of genuine Christian character who loves the Church and is competent to administer its affairs." Since the president of the Woman's Society is a steward, she is, as formerly, included in the membership of the Official Board and of the Quarterly Conference. Like other members of the Official Board, she must be a member of The Methodist Church.

"Four phases of activity are essential to the spiritual life and ministry of every local church: evangelism, education, missions, and finance." Methodist women have specific responsibilities on all but one of these commissions.

The Commission on Membership and Evangelism shall be composed of not less than two laymen, *two women,* and two young people. In addition the secretary of spiritual life of the Woman's Society shall be a member *ex officio.*

On the Commission on Education, the Woman's Society of Christian Service shall elect one representative. The Woman's Society and the Commission on Education shall cooperate in the missionary education of children and youth.

The Church School, according to the report of Bishop Harrell's commission, shall be organized in three divisions. The secretaries of children's work and of youth work of the Woman's Society shall be members of the division council for the age groups concerned. The report also states that the president of the Woman's Society shall be a member of the adult division council of the Church School.

The Woman's Society has opportunities in connection with the Commission on Missions. "Under the leadership of the pastor, with the cooperation of the Woman's Society of Christian Service and the Commission on Education" a church-wide school of missions should be planned. The Commission on Missions is instructed to cooperate with the pastor, the Woman's Society of Christian Service, and other organizations and agencies in the local church in order to develop the missionary life and spirit of the church.

A new committee has been set up in the local church with which the Woman's Society is eager to cooperate: the committee on Christian Vocations. The Woman's Society of Christian Service is to have a representative on this committee. In nominating this representative, it is recommended that the Woman's Society take into consideration the secretary of Youth Work or the secretary of Student Work. The By-Law (Article 4, Section 10) of the Woman's Society, providing for a Committee on Missionary Personnel, will b withdrawn. This new committe in the local church will present t the youth and the adults of th church the opportunities in churc vocations.

Only the General Conference ha authority to make changes in th Constitutions of jurisdiction, con ference, district, or local Woman' Societies. That quadrennial con ference also is the only body au thorized to make changes in th Constitution of the Board of Mis sions, of which the Woman's Divi sion of Christian Service is a par

The changes made in the Con stitutions of jurisdiction, confer ence, and district Woman's Socie ties necessitate no new procedure They are entirely editorial, involv ing clarification of statement, cor rection of words, or similar detail

The Constitution and By-Law of the Woman's Society of Chris tian Service, on all levels, will b printed and available, for 15 cent 3 for 35 cents, at Literature Head quarters * by September 1, 195 The new Constitution of the Com mission on Deaconess Work an the By-Laws of the Wesleyan Serv ice Guild will be included in thi publication.

* 7820 Reading Road, Cincinnati 37, Ohio.

"To Enlist Them in the Building of the Kingdom of God"

Giving on appropriations for the fourth year of the Advance, June 1, 1951, to May 31, 1952, is $6,874,537, an increase of $654,008 over giving on appropriations for the previous year and a 10.51 per cent increase. Giving on appropriations for the four years of the Advance, June 1, 1948, to May 31, 1952, is a 48.12 per cent increase, a gain of $2,213,073.

We are grateful to every member of the Womans Society of Christian Service for her share in this achievement. This increase will mean much in the lives of many people.

HENRIETTA GIBSON,
Treasurer, Woman's Division of Christian Service

A World Fellowship of Methodist Women

Mrs. Ottilia de O. Chaves, of Porto Alegre, Brazil

O. L. Simpson

The quadrennial meeting of the World Federation of Methodist Women was held April 18-21 in Trinity Methodist Church, Berkeley, California. Mrs. Franklin Reed of Westfield, New Jersey, presided over the program which consisted largely of reports by the delegates of work accomplished in the thirty-one units during the past quadrennium. In place of high-lighting the meeting we are sharing the following brief speech made by Mrs. Chaves, the new president, when she was introduced at General Conference.

Mr. Chairman, members of the eneral Conference. Thank you r the privilege of being introduced this General Conference.

I am sure there is not one person this audience, more privileged an I. Forty years ago as a coun- y girl, from a Roman Catholic me who knew nothing about Je- s and His Church, I enrolled in ne of our Methodist schools in razil. Through the influence of at school I became a Christian, arried a Methodist minister, and er since have been working with him in the church. Now I have the most undeserved honor of being elected president of the World Federation of Methodist Women.

It is altogether appropriate that such an organization should have the recognition of this great body of representatives of the Methodist churches around the world.

The World Federation of Methodist Women is not a superstructure to set methods of work nor to impose any new program of action on the units, but it proposes to be a bond of fellowship in which all Methodist women can join and thus strengthen their own national activities. We will endeavor to unite the Methodist women of the world in the purpose of "Knowing Christ and Making Him Known!"

Some resolutions were adopted to achieve this purpose.

1. We adopted the "Angelus Hour" as our universal hour of intercessory prayer, and recommended a prayer to be repeated by all the women at that hour.

2. We recommended that all units celebrate their Week of Prayer at the same time, all over the world, and that the same theme be used for the meditations.

3. We also decided to send a "newsletter" quarterly to all units, exchanging experiences and thus bringing the women closer to each other.

We are sure that these steps are the first ones that should be taken in the process of unification of Methodist women.

I take advantage of this moment to present to you the greetings of the World Federation of Methodist Women, which I represent here, and to assure you that we are determined to join in the ecumenical movement of The Methodist Church and do all we can to unite the Methodist women of all the Methodist churches around the world in one common fellowship.

The fellowship was wonderful as evidenced by the smiling faces of these delegates. First row *(from left)*: Mrs. Etta Wright, Liberia; Miss Ivy Childs, India; Miss Saturnina Lara, Philippines. Back row *(from left)*: Mrs. Elisa S. de Pascoe, Mexico; Mrs. Hilda R. de Fuster, Cuba; Mrs. Ernst Scholz, Germany; Mrs. Franklin Reed, United States.

Mrs. Etta Wright, Assistant Secretary of War of Liberia, spoke at the World Federation banquet attended by 350 women. She is one of three women who hold major posts in the Liberian Government, and was a reserve delegate to General Conference.

Oakland Tribune

Appreciation

Verbal tribute was paid to Mrs. Franklin Reed, retiring president, but some of the women wanted to register their appreciation in writing.

(Continued on page 18)

Needs of the American Indian

By DILLON S. MYER

TODAY we have in the continental United States about 400,000 people who can be classified as Indians. Most of them are living on reservations and other areas in the West set aside for their use years ago. With a few notable exceptions, the lands reserved for Indians represent some of the poorest and least productive areas in the United States.

Over the years, governmental programs for the Indians have been framed largely in terms of these basic land resources, and have had the effect of tying the Indians to the land perhaps more closely than any other segment of our population. The government has tried in various ways to encourage the Indians to make productive use of their land. In some few areas these efforts have been outstandingly successful, and the Indians have developed land management enterprises in which anyone could take pride and satisfaction. However, there are and always have been large numbers of the Indians who have had no desire to be farmers or stockmen, and who would much prefer some other type of activity. Yet the ties have held the Indian to the land. Meanwhile, the Indian population has been growing at least as fast as our non-Indian population and probably somewhat faster.

All of these forces have combined to produce the Indian situation which we have today. On reservation after reservation, the basic land resources, even after full development, will provide an adequate income for only a fractional part of the population now dependent on them. In far too many areas the Indians are leasing their lands to non-Indian operators and subsisting at a meager level on the rental incomes which may run as low as $800.00 to $1,000.00 a year. In too many of the areas, we find some of the worst rural slums in the United States with widespread poverty and all the attendant problems that go with a low standard of living such as bad housing, inadequate diets, unsanitary environments, and appallingly high rates of disease, especially tuberculosis.

The special relationship of the Indians to the Federal Government is, of course, a basically important factor, and one of the most widely misunderstood facets of the whole picture. Fundamentally the relationship is twofold. First, the Federal Government—more specifically the Bureau of Indian Affairs—has broad trusteeship responsibilities over Indian land and income derived from this land. Second, the Bureau is responsible for providing the Indians with many types of governmental services—such as education and public health service—which are furnished ordinarily to non-Indian citizens by various state, county, and local agencies.

These special ties between the Indians and the Federal Government have developed under terms of laws and treaties primarily because the Indians themselves have felt the need for these protections and services. Undoubtedly they have served a useful purpose; but they have had the unfortunate effect of setting the Indians apart from other American citizens and creating around them a general atmosphere of paternalism, which has served to keep them from realizing their full potentialities.

In order to help the Indians break away from this vicious cycle of poverty, paternalism, and despair, we in the Bureau of Indian Affairs are now taking two major steps. First, we are organizing a program of training and placement assistance for those who want to leave the reservation areas and establish new homes in ordinary American communities. Second, we are launching a series of joint consultations with those who prefer to remain on the reservations, and are beginning to develop with them programs aimed at taking us gradually out of the picture and equipping them to assume responsibility for the management of their economic affairs.

In conection with our placement program, the most pressing need is to provide the resettling Indians with a basic sense of security in the communities where they will be making their new homes. We can understand and appreciate the kind of fears and anxieties that will beset these people as they contemplate leaving the areas where they have spent their entire lives and moving into a strange environment.

In many communities there will be organizations already established to give needed assistance. Where such organizations are lacking, church groups should take the lead in setting up a program that fits the local situation. What we need is something comparable to the sponsorship arrangements which were worked out for the refugees from Europe.

Since we are dealing with American citizens, the sponsorship arrangements need not be so formalized as they were for the refugees. But they might well follow the same general lines. In nearly all communities, a number of individuals will be willing and able to serve as informal sponsors for the relocating Indian families and individuals and provide them with some assurances of jobs and housing after

Indian Work
Supported by Methodist Women

Blackfeet Mission (Cooperative) Browning, Montana
Dulac Indian Work, Dulac, Louisiana
Indian Mission Cooperative Work, Oklahoma
Navajo Methodist Mission School, Farmington, New Mexico
Odanah Indian Work, Washburn, Wisconsin
Ponca Methodist Mission, Ponca City, Oklahoma
Pottawatomi Mission, Mayetta, Kansas
Yuma Methodist Mission, Yuma, Arizona

hey arrive in their new locations. nd, wherever possible, these as- urances should be given even efore the Indians leave the reser- ation.

In addition, group action will be eeded to help the resettling In- ians reach a satisfactory social djustment. They need to feel that hey "belong." They will need elp in finding suitable meeting laces for recreational and commu- ity activities. The older people ill want to know what groups have nterests similar to their own or ith whom they may be friendly. he younger people will need as- istance and guidance in being ntroduced into such organizations s Girl Scouts, Boy Scouts, and any others. The church groups an be especially effective by pro- iding the Indians with healthy ecreational opportunities and nor- al social contacts, and by taking ny necessary steps to eliminate vidences or incidents of racial dis- rimination.

The job, in a word, is one of fur- ishing these people with positive ncentives for taking up a new life n ordinary American communities, nd of helping them to feel well djusted and at ease in their new urroundings.

With the cooperation of church roups, the placement program can ecome one of our most effective ools for helping all of the Indians o achieve a greater degree of elf-reliance in a wider area of conomic opportunity. As the re- ettling Indians leave the reserva- ions in increasing numbers, the roblems of those who stay will be uch easier to solve. More land ill be available for the support of ach family, and a gradual increase n the standard of living should re- ult.

The second major step that we re now taking is to develop, in con- ultation with each of the Indian roups, a specific program aimed at threefold objective: (1) the urther development of the group's asic resources; (2) the gradual limination of complications in the attern of land ownership and operation, which now prevent effective use of these resources; and (3) the step-by-step transfer of various service functions now performed by the Bureau, either to the Indians themselves or to the appropriate agencies of state and local government. Considerable progress along this line has already been made among the Indians of California, and among the Grande Ronde-Siletz Indians of western Oregon.

As we prepare to withdraw supervision over any particular Indian group, we are likely to face the same kinds of fears and anxieties as with the placement program. The Indians, who have been accustomed to Bureau supervision as long as they can remember, will need some reassurance that they will not be deprived of essential public services and left to the mercy of exploiting groups. So there is a need for the church groups to take an active interest in our program development work, and to help in providing assurances of this type. Specifically, as we move toward withdrawal in a place like California, I believe that the church groups of that state can and should do a great deal to see that the necessary services are provided by state and local agencies. They can also help in combating discrimination and in keeping a watchful eye out for any signs of exploitation. The problem, in essence, is to be sure that no vacuum is left when the Indian Service withdraws its supervision and services from any particular Indian group.

In addition to these two major

(Continued on page 40)

Singing brings enjoyment to the young people of the Yuma Mission, Arizona

Commercial class at the Navajo Methodist Mission School, Farmington, New Mexico

African Accent

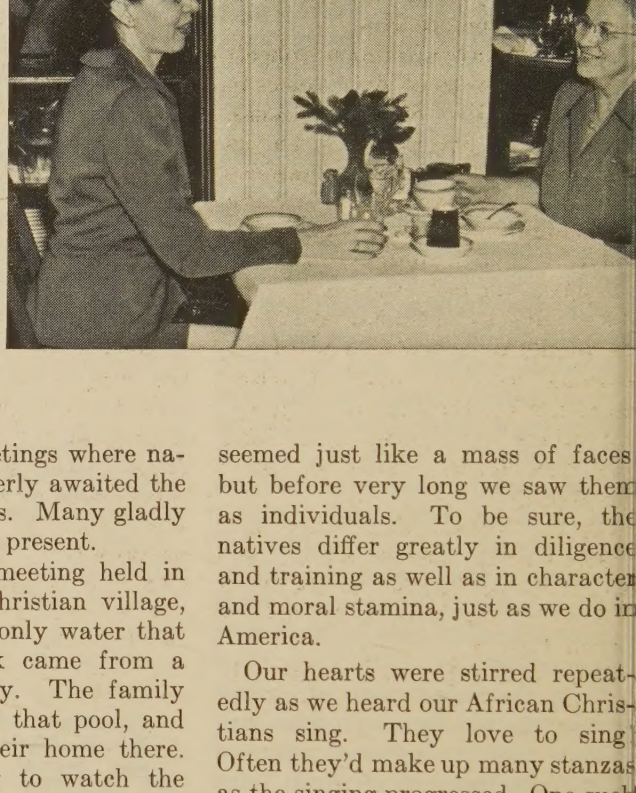
By FLORENCE ENGLE NORTHCOTT

PEOPLE who visit Africa go with varied interests and purposes. Some place the accent upon hunting big game. Some are primarily interested in the mines—diamond, gold, copper, asbestos, and aluminum. Others go to sell farm machinery.

Many go on an African cruise or on a safari. They place the accent upon seeing the primitive and the unusual. They want to see the amazing modern cities that have sprung out of recent darkness, the famous game preserves, the Rand where fifty miles of gold mines stretch out, the World View made famous by Cecil Rhodes, the Great Zimbabwe Ruins whose origin is still a mystery, the strange tribes of the Belgian Congo, and especially Victoria Falls whose grandeur defies description. Fascinating as all of these things are, my mind and heart affirm the statement of our own late Bishop J. C. Hartzell that "the most interesting thing in Africa is the native himself; the more I see him and study him, the more I respect him."

My husband (Bishop Northcott) and I recently completed a thirty-thousand-mile African journey as representatives of our church. Our primary interest was in the native people, 154 million of whom live south of the Sahara Desert. We wanted to learn about them and their living conditions firsthand.

We visited Liberia, the Transvaal, Mozambique, Southern Rhodesia, and the Southern Congo. The missionaries have our deep gratitude for the direction they gave us in appraising human values and the real worth of these African people. The missionary is no rocking-chair philosopher or sheltered student. He knows what it means "to go out on trek"—to pack the truck with canvas cots, bedding rolls, mosquito nets, wash basins, cooking utensils, food, dishes, lanterns, and Christian literature—and to travel to Christian and pagan villages many miles from the main mission station over narrow, rough, winding, dusty paths called roads. We accompanied our missionaries to meetings where native Christians eagerly awaited the arrival of the guests. Many gladly walked miles to be present.



Mrs. Northcott (right) discusses her African trip with Mrs. T. Otto Nall, Vice-President of North Central Jurisdiction

At one district meeting held in Bahule, a clean Christian village, we noted that the only water that was used all week came from a pool one mile away. The family washing is done at that pool, and crocodiles make their home there. It was fascinating to watch the African women cook over open fires on the ground outside their huts. They cooked in big black kettles—their mealies, wildcat or other game, peanuts, and pumpkin greens.

At a quarterly conference out in the native Christian village of Kumbane, the African preacher moved out of his three-room pole and mud hut and the visiting missionary group moved in. One unforgettable person we met there was Mamani Mertina, a graduate of our Hartzell Girls' School in Portuguese East Africa. She had walked nine miles with her seven-day-old baby that she might give her report as district steward and as president of her Woman's Society.

At first these crowds of Africans seemed just like a mass of faces but before very long we saw them as individuals. To be sure, the natives differ greatly in diligence and training as well as in character and moral stamina, just as we do in America.

Our hearts were stirred repeatedly as we heard our African Christians sing. They love to sing! Often they'd make up many stanzas as the singing progressed. One such song, sung by the men in a Johannesburg mine compound and again by the girls in the Patrulha Club in Mozambique, carried the phrase, "Send us a missionary—send us a missionary"; and then in their song they'd describe the kind of missionary they wanted.

At one place we heard them express their mourning for the loss of their beloved pastor and asked in song to be sent another good trained preacher. The native songs of the Africans are generally of war, love, marriage, and the chase. Some songs are suited to their work, such as at times of planting and times of harvesting. African voices are good voices, but the training given by missionary teachers improves

ıem and is greatly appreciated by ıese natives.

The Kru tribe choir of forty-ıree, wearing white surplices and ıortarboard hats, closed the Sun-ay morning worship service in the Ionrovia Methodist Church by ıging, in the Kru dialect, Handel's Hallelujah Chorus." At Mtoko Iission, children from a village hool opened a Sunday morning ervice by singing "The Lord is in Iis holy temple; let all the earth eep silence before Him."

At a Sunday afternoon concert iven by a chorus of sixty voices in ur Hartzell Girls' School at Gikuki, fter hearing five numbers sung in 'ortuguese and fourteen numbers ung in Tswa, it was a joy to listen o the familiar tune of "My God nd I." "Old Umtali is the 'best-st' school for us"—the school song —was sung by six hundred board-ıg pupils at seven o'clock in the ıorning, as they marched across he campus to the place of the meet-ıg, where the school choir sang ith deep feeling, "God So Loved he World."

At the Annual Conference held t Old Umtali Mission, a solo, "It's Ie, O Lord, Standin' in the Need f Prayer," was beautifully sung by Enoch Chieza.

Who is this Enoch Chieza? He s one of our most able teachers in Southern Rhodesia. When he was married, Mai (Mother) Chieza said to her son, "I hope you will be as good to your wife as your father has been to me." This young man served as interpreter and led in the singing at the Southern Rhodesia Annual Conference. He is a school superintendent out on a Native Reserve where his charming wife and children live. This layman, Enoch Chieza, was a delegate to our General Conference in San Francisco. His Christian mother, Mai Chieza, and his preacher father, Philip Chieza, and our missionaries at Old Umtali Mission have all had a great influence on his life.

Pronunciation Aid

Rukwadzano (Ruk-wăd-ză′-nō)
Wadzimai (Wăd-zī′-mai)
Mai (My)
Kambini (Kăm-bī′-nī)
Kipendano (Kĭp-ĕn-dă′-nō)
Bamamani (Bă-mă-mă′-nī)
Limpopo (Lĭm-pō′-pō)
Umtali (Um-tă′-lī)

All consonants are harsh.
Short e (ĕ) as in get
Short i (ĭ) as in knit
Long i (ī) as ee
Diphthong *ai* as *eye*
*Accent is on next to last syllable.

The heart of the African people is appreciated as one hears them sing their native hymn, "God Bless Africa." They sing it with a zest and wistful longing which is almost prophetic of days that are ahead.

Kipendano, meaning "Let us love one another," is the name of the Woman's Society in the Southern Congo. To become a member, a woman must be a member of the church at least one year. She must be recommended by her pastor or the board of stewards. She must be approved by the district Kipendano officers. She must promise "to pray, to walk, to work, and to give for the glory of God." It was a privilege to meet with these women, especially at a service held in Jadotville in the Belgian Congo, and to hear the fervent prayers and the hearty singing of these consecrated native women. They sang in a language which I could not understand, but which I surely could feel. Their smiles were eloquent and their handshakes were thrilling.

Klangana wa Bamamani, meaning "Meeting of Mothers," is the name of the Woman's Society in Portuguese East Africa. It was in a native village that I heard the district president tell about the Tree of Life of the World Federation of Methodist Women. When I revealed my surprise, this African woman explained to me, through an interpreter, that Miss Ruth Thomas had displayed a big picture of a tree at the Bamamani District meeting the week before, and that the women looked up in their Bibles, printed in Tswa, two or three passages for each of the twelve branches of the tree.

The prayers of these African women are unique. In the Keys Memorial Church at Kambini, the African pastor, in his native language, performed the marriage of two of our missionaries. The charming bride had recently arrived from Sweden. The pastor's wife, who is one of the Bamamani

(Continued on page 40)

Native teacher and her sewing class in our Fairfield Girls' School at the Old Umtali Mission

E. T. Brown, Umtali, S. Rhodesia

Town in Illinois Educates Migrant Children—and Itself

By LOUISA R. SHOTWELL

EVERYBODY in Hoopeston, Illinois, knows about Amado Martinez. "He's a freshman in John Greer High School, that's what," a Hoopestonite will tell you. "And that's news. Big news. First one of these Texas migrants we've ever had in our high school. Came up with his folks this spring to snap asparagus. Winters, Amado lives down in Starr County in Texas. In between cotton picking he goes to school; finishes all eight grades. He comes up here and goes right into regular classes in our high school along with our kids. Does right well, too, the teachers say."

Maybe you think it strange that Hoopeston should be so excited and proud about Amado and about the other 93 Texas Mexicans who attended its elementary schools for 26 days last May. Isn't public education one of those rights we take for granted in democratic America? Well, it wasn't always true in Hoopeston, Illinois.

Ninety-nine miles south from Lake Michigan and nine miles from the Indiana border, a gray water tower on stilts rises from the level fertile fields to tell you that here you are in Hoopeston.

On the wide main street, well-stocked store windows proclaim a good business town. There is industry, too, food machinery and farm equipment, grain and lumber and coal, a bottling plant and iron works. But most important to this story are the two big canneries.

Native-Born Workers

For out there in Vermillion County, the "sweet-corn capital of the world," these two canning companies raise their own asparagus and tomatoes and corn to process in their factories. When spring comes and right on through the summer, they need a lot of hands for harvest. Following the lead of growers in Michigan and Minnesota, the companies brought in Spanish-speaking families from the Southwest and housed them in the prisoners' barracks and a giant Quonset hut.

Most of these Latin-American families never even had been to Mexico; they were native-born American citizens, some for three and four generations back. But they had brown skins; they understood little English and spoke less.

Hoopeston raised its eyebrows and locked its doors; it put up signs. When the migrants went to the movies, a sign and an usher sent them to the balcony; when they went to the park, they sat in a special place marked off; and they didn't go to the swimming pool at all.

Barriers Come Down

Today all that is changed. One by one the barriers have come down. The migrants sit where they please in the movies and their children enjoy the swimming pool. They are welcome everywhere in the park.

Six years ago you could analyze the community attitude as a composite of curiosity, resentment, hostility, and fear; now it ranges from the indifference of a few to the cordial interest and friendly concern of many. What has made the difference?

Ask that question of a dozen persons and you get a dozen answers, all different and all part of the story.

Some mention one person and some another as being responsible. Mr. Fish and Mr. Bergstrom, personnel managers of the two canning companies, won't tolerate any nonsense in their camps, one person will say; their migrants are well behaved. Another one will tell yo that Dr. Fliesser has done a lo maybe because he's Jewish himsel and may have known what it's lik to be one of a minority group. An there is Verne Western, who goe out of his way to say how muc he likes to have them come int his supply store.

Naomi Blank

The parents of this child have com north from Texas to find work in canning factory

"The businessmen began to se that when crops were running gooc these people have money to spenc The *Chronicle-Herald* ran an edi torial leading off with a slogan 'Learn 50 words of Spanish and In crease Your Business 150 Per Cent That started a lot of people think ing. Sure we like the migrant: Why shouldn't we? They're goo customers."

That was one angle.

The churches took an interes Somebody heard that the Hom Missions Council, an agency rep resenting twenty-three denomina tions, worked in migrant camp

cross the country. Would it help? t would; and through the good ffices of the Illinois Council of Churches and the cordial coopera-ion of the two canneries, in 1947 sent in a community worker to et up a program in the camps.

A Wellesley College graduate vith a Master's degree from Chi-ago Theological Seminary, Helen Meserve set out with zeal to make riends with these visitors from Texas and to set up nursery schools or their children. Church women nd their husbands volunteered to elp, and the next year saw the ormation of a community com-nittee.

Up to 1949, the changes in ommunity attitudes came about radually. No special crises, just ne at a time the signs came down. till there had been no suggestion f migrant children going to school. But Miss Meserve and her commit-ee members worried about those hildren and the haphazard chance hey have for an education.

When they leave Illinois in Sep-ember, a lot of the families stop n Arkansas for cotton picking, and it Texas maybe in late November. n school a few weeks here and hree months there, and sometimes ot at all, it is no wonder they on't learn English very fast, or nuch of anything else. So in the

Miss Connie Hernandez, Spanish-speaking worker, making a friendly call

Naomi Blank

summer of 1949, Miss Meserve and her staff held a make-up school for the children of both camps.

The following April, the Home Missions Council sent in a Spanish-speaking worker, Connie Hernandez. She and Mrs. Clayton Jones, co-chairman of the community committee, went from door to door in the camps, welcoming familiar faces, admiring new babies. Miss Hernandez carried on the conversations in Spanish. Mrs. Jones didn't understand many words, but she kept hearing the same phrases over and over from the migrant mothers, and finally she asked what they were saying.

Ask for School

"They're asking, 'When can our children go to school?'" said Connie.

This really struck home to Mrs. Jones. "I was sick with shame," she told me, "when I thought here am I, a third-generation American just like these mothers. My grandfather came from Germany to Illinois, and did he have to ask if his son could go to school? Did I have to get permission to send my children? I did not! I just couldn't stand it."

So Mrs. Jones enlisted Miss Hernandez' help and took a census. They found sixty children of school age. Armed with these figures, she went first to talk with Mr. Fish and Mr. Bergstrom at the canneries. They promised full cooperation, and explained about the new law prohibiting them from employing children under sixteen during school hours.

Then she called on Jared Lyon, school superintendent, and on each member of the school board.

"Why sure," they said, one after another, "we'll have to have these kids in school. Should have done it long ago." And they held a meeting and did a little figuring. With the help they would get from the state for each additional child and a small surplus in the budget, they could manage an extra teacher and some school supplies. No school tax increase. So they voted to engage a special teacher and to send the sixty children to the Lincoln School, oldest of the three elementary schools and nearest to the migrant camps.

The word got around and the fireworks began. Tempers flared; a lot of people said some pretty ugly things. Yet even if some of its citizens are a little slow to accept all that it means to live in a democratic society, Hoopeston believes in the democratic method; and the school board called a public meeting. The parents arrived in full force, and so did the community committee members.

"That meeting was a turning point," said Mrs. Jones. "And it might just as well have gone the other way, if it hadn't been for the poise and patience of Elmer Unger, president of the school board. He let everybody have his say. Then Mr. Unger came up with a proposal to spread the children around in all three elementary schools. That helped some, but it didn't satisfy the ones who were afraid of contagious diseases being brought in."

This final objection could be met, it turned out, only by having the children submit to medical examinations. Accordingly, the doctors went to work the next morning, and happily the day after that the sixty Texas-Mexicans went to school.

Anybody who has ever taught school knows that no story ends with opening the doors to sixty extra children on the first of May. For the teachers, that is only the beginning. It was a happy day for Hoopeston's Texas migrants when Mrs. Lowell Mitchell accepted the appointment as special teacher for those thirty-five who could not be absorbed into regular classes. In age they ranged from six to fifteen; in achievement from grades 1 to 6. Twelve of them spoke no English at all.

Miss Hernandez helped with the twelve who knew no English. For the others, Mrs. Mitchell found a ready and devoted interpreter in Albert Garza, a bilingual second grader.

Joint use of the playground posed

(Continued on page 41)

At the Half-Century

A JUBILEE REPORT OF ACTIVITIES

KINGDOM HOUSE, St. Louis, Missouri, is celebrating its fiftieth anniversary and making plans to continue its usefulness.

Fifty years is a long time. Many changes have taken place since this work began as the "Open Door Mission" down near the Mississippi River in the southeastern part of the city. The milestones of its history include the change of name, several different locations, and a greatly expanded program.

A settlement house with a weekday recreation and nursery school program, Kingdom House serves one of the neediest areas in St. Louis—a congested, blighted section of the Old Mill Creek District where neglected children may be seen roaming the streets at all hours of the day and far into the night. Here it functions as a community meeting house where new families can meet their neighbors, and children can have opportunities for developing constructive hobbies.

"Housing is one of the great needs of our neighborhood families," said Mr. Edward Hudson, the executive director. "Some way must be found to challenge the seeming apathy of the people about conditions of our streets and alleys. Eighty-two per cent of those who live in the community are renters. Many families live in a single room. Our neighborhood suffers from social and economic instability and has great intercultural needs."

The program is planned to serve all ages. Working mothers bring their tots to the nursery as early as six-forty-five in the morning. Under the direction of a well-trained supervisor with two full-time teachers, the nursery is a place of happy faces, busy hands, and knowing, twinkling eyes.

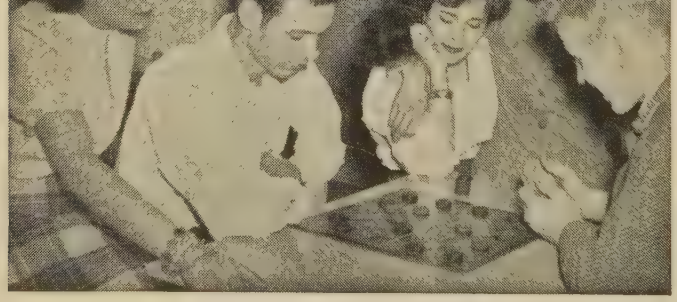
Hours of fun are provided for the teen-age boys and girls through the game rooms and playground activities, but it is also fun to develop skills through the arts and crafts shopwork classes, interest groups, and Scout activities.

And young adults find things to do, too. The athletic program is an attractive feature to the older boys. And there are clubs for the older working girls as well as for the adults and the elderly. "The Golden Age Club" offers companionship and fellowship to those over sixty-five years of age.

Other services deserve more tha this mere listing: Piano lessons, reading room, home visitations, ma terial aid for emergency help, an a summer camping program: worship service is held every Sun day in the main room of th nursery.

At present the program is hand capped by lack of an auditoriu and gymnasium, plus lack of wor space and playground. Man things are happening that ma affect the work. The completion o the Third Street Express Highwa and federal housing plans wi bring about immediate changes i the area, making relocation a neces sity.

Through the years, Kingdo House has tried to meet the nee of the community. It has provide happy memories that have blesse the lives of many young people; has brought solace to many achin hearts; it has been a haven of re uge and relief for those in need; has offered fun and fellowshi ideals and inspiration to old an young. Yet, with all its gloriou past, Kingdom House has n reached the peak of its possibiliti of service.



A game of checkers has its exciting moments for teen-age boys and girls at Kingdom House

The Kingdom House Golden Age Club

The Missionary Bulletin Board

Recent Arrivals From—

Africa: Misses Marie Nelson, 8112 10th Avenue, Brooklyn, New York; Lorena Kelly, Mooresville, North Carolina.

Brazil: Misses Florence Ford, 124 N. First Street, Jeannette, Pennsylvania; Verda Farrar, Advance, Missouri.

China: Miss Alma Eriksen, 3316 Dodge Street, Omaha, Nebraska.

India: Misses Grace Bates, 812 N. Grove Avenue, Oak Park, Illinois; Blanche Dawson, R. R. 1, Box 650, Indianapolis 44, Indiana; Letah Doyle, 2511 E. Second Street, Tulsa, Oklahoma; Faith Clark, 317 Norumbega Drive, Monrovia, California; Lucy Beach, 1101 Woodsum Street, Jackson, Michigan; Miss Mary Shearer, Freeport, Pennsylvania.

Japan: Miss Mary Frances Jones, 118 College Avenue, Odessa, New York.

Malaya: Miss Lois Rea, c/o Keyser, 3004 W. 79th Street, Inglewood 4, California.

Mexico: Miss Mary Pearson, 150 Fifth Avenue, New York 11, New York.

North Africa: Mrs Anna King, Montgomery, West Virginia.

Pakistan: Miss Anna Buyers, 160 N. Front Street, Sunbury, Pennsylvania.

Uruguay: Miss Maylah Kress, Middletown, Indiana.

Recent Sailings For—

Chile: Miss Semeramis Kutz.

Cuba: Miss Agnes Malloy.

Japan: Misses Mabel Whitehead, Alice Alsup (formerly China), Rose Waldron (formerly China).

Liberia: Miss Margaret Prentice (formerly China).

Malaya: Miss Mary Blackford (formerly China).

North Africa: Miss Margery Short (via Paris).

Peru: Misses Ella Greve, Alverna Koch.

Phillipines: Miss Eula Fern Redenbaugh.

Southern Rhodesia: Miss Marchia Ball.

MARRIED—Miss Eloise Butler was married to Mr. Tunnie Martin, missionary of the Division of Foreign Missions, in Jabalpur, India, February 5, 1952.

IN MEMORIAM

Miss Mary Hebrew was graduated from Folts Institute, Herkimer, New York, in 1917. She served at the Philadelphia Deaconess Home Settlement and churches in Philadelphia during fifteen years of her active service as a deaconess. In 1928, Miss Hebrew entered nurse training at Sibley Memorial Hospital, Washington, D. C. Later, she served in the dispensary at the Deaconesse Home Settlement, Philadelphia, and as a nurse in the Methodist Children's Home, Berea, Ohio, and the Ethel Harpst Home for Children, Cedartown, Georgia. Miss Hebrew passed away May 1, 1952, at Sibley Hospital, Washington, D. C., following a lingering illness. Miss Helen Phillips, a deaconess from Trenton, New Jersey, conducted the funeral service in Philadelphia.

Miss Harriet B. Frank entered the New York Deaconess Training School sixty years ago when it was located at 245 West Fourteenth Street, and served forty-one years in New York City. Her probationary years were spent as a deaconess at old Franklin Street Church; later, she was appointed to the People's Home Church and Settlement on Bleeker Street. For seventeen years, Miss Frank worked as visiting deaconess at Five Points Mission. During this time she spent six months studying in Italy. From 1916-32, she served as visiting deaconess and kindergarten worker at the Church of the Saviour, Lexington Avenue at 111th Street. Miss Frank passed away at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, on May 8, 1952. Her beautiful spirit will long be remembered.

Miss Bessie W. Musick, who was retired January 9, 1952, for health reasons, passed away on April 29, 1952. She entered the Methodist Old People's Home, Chicago, in January following her retirement from Esther Hall, Cinnati, Ohio, where she served from 1943-52. Miss Musick was reared in Lincoln, Illinois, and was graduated from the Chicago Training School in 1925. During her active service as a deaconess, Miss Musick served Chaddock Boys' School, Quincy, Illinois; the Methodist Home for the Aged, Milwaukee, Wisconsin; the Methodist Old People's Home, Chicago, Illinois; and Esther Hall, Cincinnati, Ohio.

Miss Isabel McKnight, retired, died February 3, 1952. She had given thirty years of service in the Delhi Conference, India.

Bureau of Educational Institutions

The Pine Torch '52, Wood Junior College Annual, *Mathiston, Mississippi,* has been dedicated to Miss Lillian A. Johnson, Secretary of the Wesleyan Service Guild of the Woman's Division. Miss Johnson came to this position from the staff of Wood Junior College, where she served as Dean of Women and teacher of Bible and Education. The dedicatory paragraph in the Annual reads: "It is with a sense of deep gratitude that we dedicate this 1952 *Pine Torch* to the woman who so efficiently filled the offices of Dean of Women and Instructor of Bible and Education. Miss Lillian A. Johnson was truly a 'pal' to every student and a personal friend to all who sought her help. To you, Miss Johnson, we give our love and heartiest appreciation. You will long remain in our hearts."

Colleges Merge

One of the most important events on the educational horizon this year is the merger of the two Negro colleges in Austin, Texas. The Methodist College, Samuel Huston, and the Congregational College called Tillotson will unite this fall under the new name, Huston-Tillotson College. Inasmuch as the Woman's Division of Christian Service is involved in the merger through its administration of Eliza Dee Hall and the support of the home economics department, representatives of the Department of Work in Home Fields were asked to meet with the "Merger Committee" in Nashville. As a result of this meeting and that of the Committee on Cooperation and Counsel

with the Methodist Board of Education, we brought certain recommendations to the Woman's Division. They included our assurance that the present appropriation to Samuel Huston College will be continued (and if possible increased) and our desire to cooperate fully with the newly formed college.

Dr. Matthew S. Davage, well known to our organization as Secretary of Negro institutions of the Methodist Board of Education, was elected to serve as interim president, while the two college presidents will continue to serve. President Robert F. Harrington of Samuel Huston will be in charge of public relations while President William H. Jones will be in charge of curriculum and instruction.

At a joint and enthusiastic meeting of students and faculty of both colleges, Dr. Davage voiced the thought of educators when he said: "It is our deep conviction that the salvation of these two colleges lies in the pooling of their resources for the achievement of academic, cultural, and Christian standards which neither could accomplish alone."

The Woman's Division will continue to have representation on the Board of Trustees of the new college. Mrs. C. A. Barr, Mrs. George W. Carter, Jr., and Miss Muriel Day, executive secretary of the Bureau of Educational Institutions, are the present members. Miss Carmen Lowry will remain as superintendent of Eliza Dee Hall, and the Woman's Division, which has redecorated and furnished the home management cottage, will maintain its support of the home economics department.

Bureau of Town and Country

Vacation Church Schools

The first two weeks of June are set aside for vacation church schools in the Indian Mission of Oklahoma. The deaconess no longer has to teach, for a sufficient number of teachers prepare for this special part of the summer program by attending the Coaching School for five days. This school, held in March or April, is supported by the local churches represented and by funds from the General Board of Education of our church.

In visiting two of the schools out in the country, I saw the results of this preparation. I found one class meeting out under a big tree with a table beautifully arranged for a worship center. As the background and main object of interest for the worship center, a large Bible picture of Jesus was fastened on the tree. At the other little mission, the primary class was meeting in the basement. The small room, with two or three tiny windows and no electric lights, had only the earth for a floor and the barest necessities for a class. Yet, the teacher, one of three men who attended the Coaching School, had arranged the room carefully and neatly. In one corner was an orange crate for storing the materials. In another corner was a table with long benches on either side. Fourteen eager-faced youngsters were seated around the table busy with handwork. On a handmade pew, brought from the sanctuary upstairs, were arranged the little booklets entitled, "A Child Is Known by What He Does," and tacked upon the back of the pew were the large Bible pictures suggested for the unit. A worship center of flowers gathered from the fields, a Bible, and a picture of Jesus completed the setting. As I left with the children's "Good-by, Miss Louke" ringing in my ears, I thought of the words, "How lovely are thy dwellings."—Deaconess Virginia Louke

Bureau of Social Welfare

Susannah Wesley Hall
Newport News, Virginia

We now have twenty-seven girls in *Susannah Wesley Hall,* and are filled to capacity with a waiting list. Quite a few improvements have been made during the year. The house was painted on the outside; the entire third floor was redecorated as well as two rooms on the second floor. The bedroom floors were repainted and Venetian blinds were purchased. New table and chairs grace our dining room and the woodwork and walls in th dining room and recreation ha have been painted. Tile floor cover ing has been laid in the dining roo and we are hoping to do the sam for the recreation room. We ar indeed grateful for these much needed improvements, but still hop for floor covering for the bedrooms

The girls and their friends ar enjoying the recreation room sinc it has been redecorated. We hav had our usual round of parties o regular holidays. I am happy t report that the vesper services ar well attended with the girls takin an active part. Three of our gir are Sunday-school teachers, an some belong to outside clubs an sororities and render service in th community. We are organizing Home-Makers Club with activitie two nights a week. This will giv those who need it a chance to lear to cook, sew, knit and do othe things of interest. We plan t finance this project by the profi from the Coca-Cola machine.

Our work has grown the pas year, due partly to war condition but mostly I think because it better known throughout the con ference as well as over the penin sula. I pray that I may make th home mean as much to the girls a the one in which I boarded as young business girl meant to m —Blanche Kemp, *Director*

Bureau of Medical Work

A richly deserved tribute wa paid to Mrs. Robert Stewart, sec retary of Medical Work, by th officials of the *Bataan Memoric Hospital, Albuquerque, New Mex ico.* At the opening ceremony o April 20, the chapel on the secon floor was dedicated to her. It wi be known as the Minnie Dea Stewart Chapel.

Bureau of Urban Work

Pioneer Bethlehem Center

Bethlehem Center, August Georgia, the pioneer Methodis community center for Negroes, ob served its fortieth anniversary i

a three-day celebration, March 16-18. Started by Miss Mary De Bardeleben in an abandoned beer hall in 1912, the program of service in the Georgia city became the pattern for Negro settlement houses operated by Methodist women in the South. Miss Thelma Stevens, executive secretary of the Department of Christian Social Relations of the Woman's Division returned to speak on the anniversary program. From 1928 to 1939 Miss Stevens was director of the center.

The center is now equipped with two large buildings and serves as training ground and social clinic for Methodism's Paine College, institution of higher education for Negro students. Volunteers from Paine teach classes and direct play at the center.

In 1936 an outpost branch was started in a needy area of Augusta to improve health and recreational facilities for Negroes there. Another extension started then is the forty-five-acre rural project located ten miles from Augusta. A summer camp and rural activities program are conducted here.

A night school, community night programs, and other adult work are an important part of the center's services in addition to the playground, Scout, and club activities for youth. Representatives from churches of both races contribute to the planning and conduct of the Bethlehem program.

Members of the North Georgia Conference Woman's Society of Christian Service, who first sponsored the program and continue to help support it, observed the progress of the center during their annual conference, March 26-28. They were entertained at a tea at the Center. A columnist in the *Augusta Herald* referred to the Bethlehem Center as "perhaps the most outstanding agency in this community engaged in social uplift work for the Negro, and no doubt one of the most successful institutions of its kind in the South."

—Betty Thompson

Bureau of Deaconess Work

The Joys of a Sabbatical

By Helen Mandelbaum

The glorious feeling of having a sabbatical year in another country cannot be told in words, but it surely can be felt! There is nothing like spending a year actually working in English agencies. I was in the East End of London, near the Isle of Dogs, for over four months and have been in the provincial city of Sheffield for the past five months.

At both agencies I served on the regular staff, met Board members, talked to various age groups about America, and above all have worked and played with people as they lived day by day.

I am so glad that I did not use this year to return to school, although I am sure I needed that, for these months of work on English staffs have given me an insight that I hope will make me a more understanding person, a better Christian, and surely one who can interpret another country to the Americans on the level of the "man on the street."

Oh, I've seen the sights of old England, have loved the cathedrals, the wooded paths, Oxford, Cambridge, London Bridge, the moors, and the sea, but above all this, I prize my friendship with the young Scot girl, my co-worker; the knowledge of complete acceptance as a leader that I felt one Sunday as I walked on the moors with a group of teen-age boys and girls; the memory of those minutes that I spent telling a child of seven about the cowboys of America; the good feeling of stopping on a street of Sheffield and talking to Paula, my German friend who has just come to England, and her smile as she recognized me; the smiles on the faces of three Swiss friends when I gave them a copy of *Readers' Digest* and told them that the article about their country was one of the best in the book. All these people and hundreds of others (yes, because these people are friendly) are making this year the Full year for I am learning the many lessons that one cannot learn from books.

I have been in the home of a young woman whom the Junior Red Cross of a grammar school in Louisville helped during the war; have visited in the Oxford home of a retired artist; have spent an evening in the home of a family who are all employed in industry in this steel city of England; have had tea with a family who have very little of this world's goods, but who shared with me what they had for tea; and am going to see the Shakespeare country with a group from the Y. I saw the wonderful city of York with an English girl,

Receiving line at the tea given by the Bethlehem Center, Augusta, Georgia, to members of North Georgia Conference Woman's Society

an American Negro, a girl from Scotland, and one from Wales. We all learned a great deal, about each other as well as the town.

I hope that I am making the best of the year. Many things are not easy and many things are so different that one has to either laugh or be very disturbed, but nothing can compare with these months.

Africa

Southern Rhodesia—Due to the generosity of the members of the Woman's Society of Christian Service, it has been possible to increase facilities for the work in many places around the world. The following is from Miss Jessie Pfaff of *Old Umtali:*

". . . This has been a year of material progress for the Mission. We hope that spiritual advances have also been made. . . . Another achievement is the completion of the new Woman's Society of Christian Service home—new and yet not new, for it was originally a dormitory with two classrooms. That was in the days before we had coeducation. Later when there were more girls, a new and larger dormitory was built and the old one was used for industrial classes and storerooms. Now there is need for a larger and better-equipped Industrial Building, so the old two-story dormitory has been remodeled and turned into a residence. It has been named *Rufaro* which means 'happiness.'

"The new Industrial Building is going up and we are indeed happy about it. All of this year the girls' industrial classes have had to be held in small, poorly equipped, makeshift rooms in five different buildings scattered from one end of our campus to the other. It has been very difficult for the industrial teachers, but they have been very patient and uncomplaining.

"The high school so long needed was opened last year in the old Maternity Building. This year the two classes are comfortably cared for in the first wing of the new high school, completed a few months ago. The second wing is well under way and will be ready next year.

"And last but certainly not least in importance is the wonderful blessing of additional missionaries. One fine young couple arrived at conference time and five more are expected soon. Some are missionaries from China who have been transferred to this conference. Then there are four single women and two men. For all of these we are grateful and we should be able to accomplish much for the kingdom of God, provided we depend upon God and not upon our large numbers, for 'not by might nor by power, but by my spirit, saith the Lord.' "

India

Bombay Conference Woman's Society of Christian Service—During the past three years there has been a great increase in the number of societies organized. An annual conference of the Woman's Society of Christian Service is held in most districts. Giving has greatly increased. All the officers—local, district, and conference—are nationals. In Udgir the women meet each week and a special offering is given once each month. These village women are eager for instruction and attend the meetings regularly. Women in another village have asked that a teacher be sent to help them organize a society. In Poona the Woman's Society has contributed more than money to the church. It has purchased hymnbooks for the congregation, a robe for the pastor, and Communion cups. The women in this church are active and loyal. A special feature of the Woman's Societies in Nagpur and Kampte has been the consecration of groups of women known as *Christi Sevika* (Servants of Christ), who have pledged themselves to witness for Christ by word, life, and home and to give at least two hours each week to voluntary service. These women visit the sick, conduct prayers, and teach adults and non-Christian children to read.

Latin America

Miss Violeta Cavallero, director of Religious Education in *Crandon Institute, Montevideo, Uruguay* has been appointed editor of the Primary Graded Series of the Hispanic - American Evangelical Curriculum for Church Schools now being written for all churches in Spanish-speaking Latin America under the auspices of the Committee on Cooperation in Latin America.

Colegio Americano, Porto Alegre, Brazil, received in January, 1952 government permission to open a normal school for the preparation of primary teachers. The new course, which was inaugurated in March, bears the name of Carmen Chacon, honoring the young Uruguayan woman who founded Colegio Americano in 1885.

Miss Lois Davidson, formerly missionary of the Division of Foreign Missions in Chile, has transferred to the Woman's Division and gone to Cuba, where she has been appointed librarian of the *Union Evangelical Seminary in Matanzas.*

Miss Mary Santillan of Dallas

FRIENDS OF ICU

Leon Hecht—Del-phi Studi

Miss Margaret Billingsley, Executive Secretary, Woman's Division, for Japan, Korea, and the Philippines and member of the JICUF Board of Directors, signs the "Friends of ICU" scroll. Waiting her turn to sign is Miss Henrietta Gibson, Treasurer, Woman's Division of Christian Service and Assistant Treasurer of the JICUF Board. Signees who contribute one or more units of $10.00 each will become members of the new fellowship of friends of ICU. This scroll with hundreds of others will be presented to the Japanese people at the time of the academic opening of the university in 1953.

exas, who went to Mexico in Sep-
mber, 1951, as a missionary under
ie Woman's Division, was commis-
oned by Bishop Eleazar Guerra
The Methodist Church of Mex-
o at the meeting of the Annual
onference held in Puebla on Jan-
ary 1, 1952.

Japan

From *Kagoshima, Japan,* Miss
nna Givens writes enthusiastically
a fine community project to
hich she is glad to make a contri-
ution. She says, "I want to share
ith you news about our 'House of
Iope.' The Christians in Kokubu,
town about one and one-half
ours' ride from Kagoshima where
teach a Bible class for students
ach Saturday, have for a long time
elt the need of a home for patients
ho are discharged from the TB
anitarium. These patients are in
ire economic circumstances, and
not aided must resort to hard
anual labor which would bring on
recurrence of that most prevalent
isease in Japan.

"Now we feel that such a dream
on the road to realization. Land
as been donated in a mountainous
nd beautiful section. A small
ouse is being constructed. This
arm home will provide types of
ork which these ex-patients can
o, and will help to rehabilitate
iem economically and spiritually.

"It has been my privilege to help
ith this project in a small way.
t the request of Mr. Nagai, the
Kokubu lay preacher, the leader of
his program and the one who acts
s my Bible class interpreter, I
ave started in Kokubu two 'bene-
t' English classes. I teach these
lasses after finishing my Bible
lass, and the small tuition fees
rom the classes go toward the sup-
ort of the home. This is the first
roject of its kind in this part of
he country, if not in the whole of
apan. It is a forward step for
here is too little concern, even
mong Christians, for such social
ction. Pray for us that this
House of Hope' may truly bring
Christian hope, as it helps these
eople to help themselves."

China

New Horizons—A curtain has fallen, separating the United Board from the Christian Colleges. For the present, and possibly for some years to come, the board is completely cut off from its friends in China. But, as familiar scenes have disappeared, it has caught challenging glimpses of new horizons. Unable to render its customary service on the mainland of China, the United Board of Christian Colleges in China is continuing elsewhere its contribution in the field of Christian higher education for Chinese. Its new program is no mere stopgap manufactured to fill a void. New activities are all in keeping with the ideals of the founders and the terms of the board's charter. Though the field of endeavor has been changed, the task remains the same.

The Project Program for 1951-52, which the United Board adopted unanimously and enthusiastically at its Annual Meeting in May, 1951, is outlined as follows:

Strangers Within Our Gates—One new horizon, really old, is very close at home. Nearly four thousand students from China are now attending universities in North America, while many others have completed their studies. A great many of these are graduates of the China Colleges. All too many, however, remain strangers within our gates. The United Board proposes to serve these Chinese students and professionals in several ways, helping them in time of need, expressing Christian concern for their problems, and providing training for Christian leadership.

Opportunities for Constructive Work—Through the Placement Service of the China Institute, to which it is contributing, the United Board is helping those who desperately need outlets for their talents and training and means of supporting themselves and their families. Visiting professorships in church-related institutions may provide for a few of these while improving Western understanding of the East.

Fellowships for Further Training—A Fellowship Program will enable younger Chinese of outstanding promise to take up or continue their studies. Those who receive this training will constitute a reservoir on which the Christian Colleges may draw at some future date. Meanwhile they will be able to render effective service in other areas.

Ministry to Spiritual Needs—Very important is a spiritual ministry to Chinese students. Efforts are being made to enlist individuals and groups in American communities in a Christian welcome for the strangers in their midst. Many Chinese need to find themselves more at home in the churches of this land. One or more members of the staff will concentrate on this service of Christian love and concern. Miss Ellen Studley, Woman's Division missionary from Peking, has been temporarily allocated to assist in this spiritual ministry to Chinese students. She will have an office in Chicago.

Elsewhere in Asia—Further abroad has risen another new horizon. Elsewhere than on the mainland of China, scattered through Southeast Asia, are many millions of Chinese. Among them are tens of thousands of Chinese youth for whom there is now no chance for a Christian higher education.

Scholarships for Christian Students—The United Board will facilitate the training outside China of some of these, especially those who show promise of Christian leadership. It will do this by providing scholarships for them in Christian colleges in Japan, India, and the Philippines.

Chairs for Christian Scholars—It also proposes to contribute to international understanding by lending outstanding Christian Chinese faculty members from the China Colleges to some of these other institutions. In this way, while rendering aid to sister colleges, the United Board will be preserving men and women for future service in China. One part of this

(*Continued on page 41*)

Circles WORSHIP AND PROGRAM SUGGESTIONS

Fruit of the Spirit—Fellowship

By MRS. K. W. WARDEN

HYMN: "Blest Be the Tie" (*The Methodist Hymnal,* No. 416)

SCRIPTURE: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (I Cor. 1:9-10)

MEDITATION: Reading these verses, we recall that Paul had founded the church at Cornith and labored there for a year and a half. After he left, he learned there was jealousy and strife among the church members. He wrote this letter to the Corinthians, urging them to forget their differences in remembering their great Master, and that both he and Apollos were God's fellow workers, striving to build his Kingdom upon the true foundation, Christ himself.

The church is a fellowship of individual Christians, bound together in loyalty to the living Christ. A common love for Christ should unite his followers everywhere in a common fellowship; thinking together and working together to carry out the will of God.

A Guilder, who takes cross-country tours each summer, was driving into a western city for the worship service on Sunday when sheep got across the entire highway. She blew her horn but the sheep remained on the highway. She requested the shepherd to clear the road, fearing that she and her friends might be late.

He replied, "Yell at them." The woman yelled but the sheep still blocked the way. The shepherd said, "Yell louder." Again, the sheep remained.

Discerning her exasperation, he said, "Sorry to detain you. I enjoyed your southern drawl. I'll clear the highway."

With the softest kind of whistle from the shepherd, hardly audible to those in the car, the sheep began to part and follow a leader. In a moment the highway was clear.

The sheep knew their shepherd's voice. It mattered not how loudly the woman shouted or the horn blew, the sheep were in tune with their shepherd's voice because of daily fellowship with him. Other noises or voices could not attract them.

Is our fellowship with our Shepherd such that outside noises, strife, and bickerings cannot disturb us? Can we say, "Truly our fellowship is with the Father, and with his Son, Jesus Christ?" (I John 1:3) "If we walk in the light, as he is in the light, we have fellowship one with another." (I John 1:7)

PRAYER: Our Father in heaven, may we not fail to have daily fellowship with Thee. Though duties press and interruptions come, may we always spend a little time apart with Thee—meditating upon Thy Word, listening for Thy voice.

Thus there will be no friction when working with Thy followers, because our hearts are kept in tune with Thee. We shall know the joy of Christian fellowship. In Jesus' name. Amen.

PROGRAM SUGGESTIONS:

Further the fellowship theme by having an outdoor meeting or picnic. A good time will be had by all if the program is planned for audience participation. The following ideas are merely suggestive:

A. Experience Meeting. Have capsule reviews of the articles in this issue and the July WORLD OUTLOOK. Following the reviews, ask for testimonies of personal fellowship with women from other groups.

B. Quiz—State briefly who, what, when, where, why, or how.

Friends of ICU
Evaluating Propaganda
Latest figures on Advance
Light—Distance—Exposure
Officers of the World Federation of Methodist Women
Woman's Society Changes
Steps in Indian program
Handbooks
Introductions—
Project adopted by Wesleyan Service Guild

A World Fellowship

(*Continued from page 5*)

We, the delegates from Argentina, Bolivia, Brazil, Costa Rica, Cuba, Chile, Mexico, Panama, Peru, and Uruguay to the World Federation of Methodist Women, wish to express to Mrs. Franklin Reed our deep appreciation for what she has done during the eight years of her presidency in the World Federation and very especially for her interest in us demonstrated on the occasion of her visit to our countries.

JUANITA R. DE BALLOCH, KATHRYN DE BOWERS, OTTILIA D. O. CHAVES, OLIVIA Z. DE ESPARZA, HILDA R. DE FUSTER, BARBARA C. DE ROBINSON, ISABEL G. V. DE RODRIGUEZ, MAURINE C. DE VENEGAS.

Tom Okada

Officers of the World Federation of Methodist Women: (*seated left to right)* Miss Saturnina Lara, secretary; Mrs. Ottilia de O. Chaves, president; Mrs. Thomas Nicholson, honorary president; (*standing left to right)* Mrs. J. W. Masland, treasurer; Mrs. Paul Arrington, vice-president.

Program Suggestions

September and October *By* MRS S. D. BANKSTON

Mrs. S. D. Bankston

AFTER summer vacations and the usual general let-down, the first meeting of the new program year must be something above the ordinary to induce the women to attend.

Plan for invitations that capture the imagination, such as this drawing. It is said that if you want news to spread, telegraph, telephone, or tell a woman. It is possible to mimeograph simple invitations using the French fold. The words of the invitation itself may be adapted to suit each individual group.

As a follow up, form a telephone brigade to remind members of the meeting date.

Place posters in prominent places, using the phrase—"The Woman's Society of ———— Methodist Church Proclaims Good News at a time when the world has grown tired of bad news," or some other more appropriate words.

"O Tell Ye the Story"

The suggestions offered for planning the September program are excellent. They should be applied to each society.

Methodist women live in small towns, rural communities, large cities, and villages. All races and nationalities are found within the membership of The Methodist Church. Become acquainted with the women across the jurisdiction lines—women who are studying the same courses, using the same program material, reacting to the same sorrows and joys that come to all human beings. Invite these women to tell their own stories; some of them will read like a best seller. "We just have to live it to know it."

This good news may not be carried by means of legislation, but miracles will happen before our very eyes if only we will put into practice the wonderful theories of these stories that are published in the program material.[1]

Home Missions Winning Human Rights

So many wonderful and practical suggestions are offered each month in THE METHODIST WOMAN through the Department of Christian Social Relations and Local Church Activities, that no comment is necessary. Make good use of these fine ideas for the October program.

One thing which really would make this program come alive would be to arrange tours to the Home Mission projects of the Woman's Division. Many of these are to be found within the boundaries of your city or conference, or you may find it possible to visit one within your jurisdiction. Descriptions of a number of these projects have been given in this program. Become acquainted with the various ways in which "Human Rights" are being fostered by these institutions.

Present movies on "Human Rights" in order to create interest in this subject. (See page 24)

On the page edited for women in the February, 1952, issue of *The Christian Herald,* Miss Jane Kirk has excellent suggestions for presenting a program as a forum.

Why not select a forum leader, who will direct the discussion along the lines that were suggested by Miss Florence Gordon, the writer of this program? By using these questions at the opening of the forum, it might be made a very lively affair. If enough interest is built up in the discussion, action might spill over into the community, with other organizations of the community joining forces to work for winning human rights.

By all means begin the study on "Home Missions and Human Rights" [2] as soon after the October program as possible, since this is one of the aims of the program.

Plan for some definite action to follow immediately. Tackle one particular problem at a time, working at this one until solved or some progress is shown. This being election year, one emphasis that may be stressed and that also may become an important action for this year is the right to vote.

Again, put the telephone brigade into action for getting women out to vote.

Make use of the special days in October for promoting a consciousness of all human rights in all citizens in the community. Observe United Nations Day in such a way that churches, schools, clubs, and civic organizations will be made aware of human rights under the United Nations' Charter.

Dramas in the simplest form that may be staged by the smallest societies offer opportunities for teaching lessons on human rights. Often a simple drama tells the story better than any lecture or discussion.

Please remember at all times the beautiful introduction to this program by Miss Gordon—"Jesus was the first champion of Human Rights!" This is the one thing that we as Christian women can do: put into practice His teachings, "to bring life more abundant to every man, woman, and child." May we live it from day to day.

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[1] *Program Packet* available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. Price, 75 cents.

[2] *These Rights We Hold,* available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. Price $1.25.

Organization and Promotion

DEAR CO-WORKER:

"GOOD-BY" is a sad word only when we make it so. In its original form, "God be with you," it says what I would like to say personally and individually, if that were possible, to every one of you.

These eight years have been an experience of wonderful fellowship. As my thoughts turn back to the beginning of our work together, I recall that first year's theme, "The Open Door": and I seem to see through that door a long line of those of you with whom I have had the joy of working.

Your devotion to the task in hand has always moved me deeply. For four years we worked together in the Crusade for Christ. Then came the Advance program. To all phases of these great quadrennial programs you gave your utmost. To whatever plans were suggested, you responded with loyalty and enthusiasm; and these qualities were equalled by your creative gifts, in adapting plans to situations in which you served, and in originating plans of your own which you generously shared.

Not only have your efforts resulted in an increased total membership and a larger number of societies, but in more effective leadership and in a better informed membership with a deepened spiritual awareness and a quickened social conscience. And you have never lost sight of the ultimate reason for all the work of Promotion, a reason expressed in the theme of our new quadrennial plans —"That the Kingdom of God May Be Realized."

It has been my privilege to be in almost all of the 106 conferences. The map of our United States is not *just* a map, when every part of it is peopled with beloved co-workers.

The open door is not only a former theme; it is a reality and a continuing challenge. I feel sure that such dedicated service as yours will go on, in one way or another, through those doors which God opens for us. With gratitude to Him for this fellowship and opportunity, I am saying to each one of you, "God be with you!"

Always your friend,
Eloise A. Woolever

Mrs. Eloise A. Woolever

A Tribute

By MRS. JOHN M. PEARSON, *Chairman of Woman's Section, Section of Education and Cultivation*

TO THOUSANDS of women throughout the country the name of Mrs. Eloise A. Woolever is synonymous with the work of promotion in the Woman's Division of Christian Service. For the past eight years she has served with devotion and creative imagination as the executive secretary of the Woman's Section of the Division of Education and Cultivation and as secretary of Organization and Promotion for the Woman's Division. Some 30,000 local woman's societies in 106 conferences have received suggestions and help for the promotion of work in the field of missions in the local society from her desk through the pages of THE METHODIST WOMAN and in thousands of letters.

Mrs. Woolever has spent her adult life in work for missions. As a lay woman she held Branch offices in the Woman's Foreign Missionary Society, then graduated to a national office as recording secretary of that organization—an office she held until unification. She was elected a member of the Board of Missions and Church Extension for the first quadrennium and served as secretary of Supply Work in the Woman's Division.

Her professional career began in 1944 when she was selected to fill her present important office, from which she retired on July 1 because of the regulations of the Woman's Division.

During these years, Mrs. Woolever has traveled many thousands of miles, speaking to woman's societies, churches, in schools, theological seminaries, teaching in summer schools of the Woman's Society, consulting, advising, encouraging, and stimulating thousands of women to greater knowledge and increased effort.

She has traveled extensively, visiting missions and missionaries in Latin America, the Near East, and Europe. She attended the World Council of Churches in Amsterdam, Holland, in 1948 as an accredited visitor. Last summer, as a member of the Methodist Ecumenical Council, she went as a delegate to the Methodist World Conference in Oxford, England.

It is always hard to say good-by. In the midst of her tireless activity, Mrs. Woolever has been a loved friend to those who work with her in the office, to the members of the Woman's Division, and to the staff and members of the other divisions of the Board of Missions.

The Woman's Division is grateful to Mrs. Woolever for the great contribution she has made to the promotion of interest and activity in its work and wishes her Godspeed as she leaves the office at "150."

Introductions

Miss Dorcas Hall

IT IS a pleasure to introduce the new executive secretary of the Woman's Section of Education and Cultivation, Miss Dorcas Hall, M.A., Ph.D. Miss Hall comes to this position with a wealth of experience and with high personal qualifications. She is a graduate of Allegheny College, has her Master's degree from Columbia, and her doctorate in Sociology from the University of Pittsburgh.

Miss Hall served two terms in India under the Woman's Foreign Missionary Society. Returning to this country, she became Dean of Women at Dickinson Junior College (now Lycoming College) in Williamsport, Pennsylvania. Later she became assistant Dean of Women and teacher of sociology in the State Teachers' College in Indiana, Pennsylania. It is from this position that she comes to the Board of Missions.

Even more important than her excellent educational preparation and her missionary background are her quick understanding, her cooperative spirit, and her keen spiritual perceptions. The Section of Education and Cultivation of the Woman's Division is fortunate indeed to have Miss Hall as its Executive Secretary. We wish for her the fullest joy and satisfaction in this responsible position.

Mrs. Maude White Hardie

At a recent meeting of the Woman's Division of Christian Service, a new office was created—that of assistant to the executive secretary of the Woman's Section of the Section of Education and Cultivation. Maude White Hardie was elected to fill that office. She had been working with Mrs. Woolever during the quadrennium, in charge of promotion of the Advance program of the Woman's Division. A woman of great originality and literary ability, she has made a great contribution to that program.

Mrs. Hardie is a graduate of Wellesley, with a Master's degree from Columbia University. For many years before her professional connection with the Woman's Division she was an active worker in her own church in Brooklyn and in the local Branch and National Woman's Foreign Missionary Societies before unification.

Mrs. Maude White Hardie

Later she held office in the local, conference, and jurisdiction Woman's Society of Christian Service and is thoroughly grounded in the many phases of Woman's Society work. In addition, her rich background of work in religious education and other types of activity with youth fits her for the important position in the office of Education and Cultivation.

Miss J. Marguerite Twinem

By Mrs. Robert K. Gordon, *Chairman of Missionary Personnel*

We are proud to introduce Miss J. Marguerite Twinem, secretary of Missionary Personnel, who assumed her duties on March 1.

Born in Nebraska, Miss Twinem spent most of her adolescent and early adult life in California. She was graduated from Redlands University and received the A.B. degree in Education. In 1931 she was commissioned by the Woman's Foreign Missionary Society (Pacific Branch) and sailed for China. She returned to the United States in 1937, and entered the Kennedy School of Missions, receiving her M.A. degree in 1938. That same year she returned to China. Late in 1943 she came back to America on the second trip of the "Gripsholm."

She served as minister of youth at the First Methodist Church in Fresno, California, for two years, after which she entered Garrett Biblical Institute, receiving, in absentia, her B.D. degree in 1948. Prior to this date she had returned to China, and served in our Wesley Church and School in Tientsin until it seemed wise that she withdraw.

When the Board of Missions sought her to fill her present position, she was minister of education at the First Methodist Church in Riverside, California.

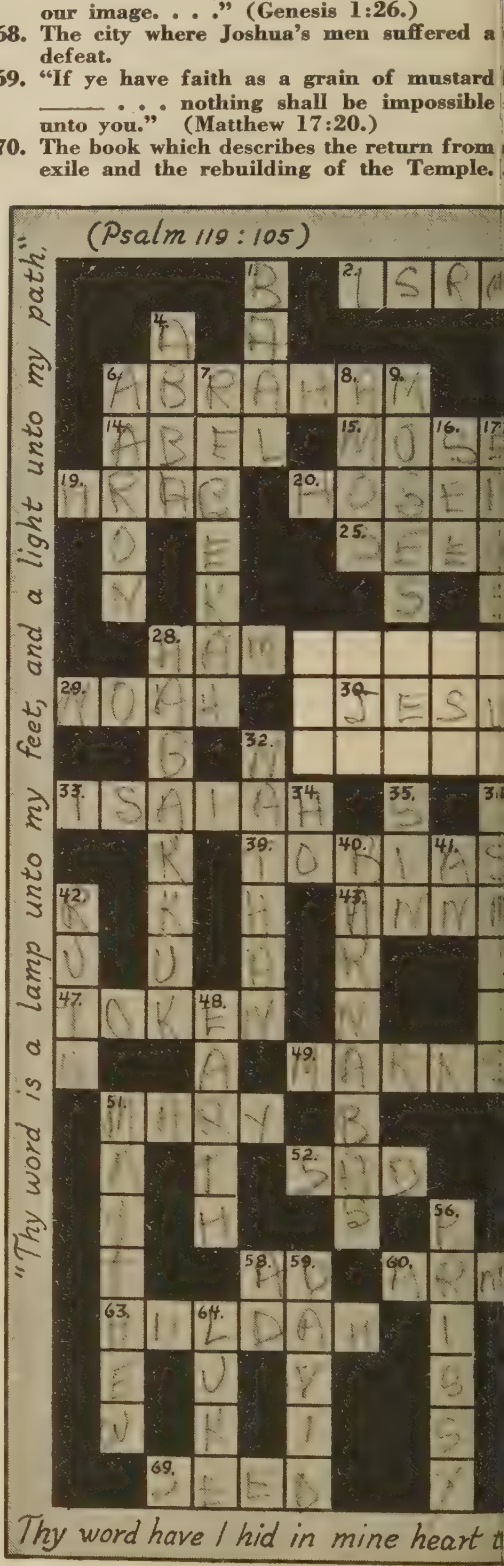
Miss J. Marguerite Twinem

Bible Puzzlemat FOR USE WITH

ACROSS

(When blanks are left in statements, the word which should fill the blank is the one for the specified space.)

2. The name given by God to Jacob when he became a new creature.
3. The first Christian martyr.
6. Father of the Hebrews. (Genesis 12:1; 17:5.)
10. Creator of the world.
11. One of the greatest of the prophets. Wrote poetry of haunting beauty.
14. Son of Adam and Eve, slain by his brother.
15. Used as diminutive for Moses in *Green Pastures.*
18. ". . . and, _____, I am with you alway even unto the end of the world." (Matthew 28:20.)
19. A member of the Semitic race inhabiting Palestine and Arabia at the present time.
20. An eighth-century prophet—a profound interpreter of the nature of sin and of the love of God as a redeeming and regenerating power.
21. A preposition, an article, and the abbreviation for an afterthought to a letter.
24. "And suddenly there was with the angel a multitude of the heavenly _____ praising God." (Luke 2:13.)
25. One who sees, a prophet.
26. A brave queen (a six-letter word) who frightened the whole kingdom of Persia by refusing to obey the commands of the drunken king, her husband. Esther was her successor.
27. Isaac's elder son.
28. One of Noah's three sons.
29. The patriarch who saved himself and his family from destruction by obeying God's command to build an ark.
30. The Son of God.
31. Jeremiah and Ezekiel emphasized one's personal responsibility to God. "The_____ that sinneth, it shall die." (Ezekiel 18:4.)
33. The most majestic of the prophets—understood that God directs all movements of history, urged Judah not to trust in any political alliance as the battle is between the spiritual and the material world. Also a great poet.
38. Brother of John; son of Zebedee.
39. Son of Tobit. Tobit's name is the title of one of the books found in the King James Version of the Bible between the Old and New Testaments.
43. A prophetess in the Temple at the time of Jesus' presentation.
44. The birthplace of Jesus.
47. "And he that betrayed him had given them a _____, saying, whomsoever I shall kiss, that same is he. . . ." (Mark 14:44.)
49. _____ book is thought to be the earliest of the four gospels.
50. The tenth King of Judah, better known as Uzziah.
51. Mother of Jesus.
52. "And he was _____ at that saying, and went away grieved. . . ." (Mark 10:22.)
53. A God-fearing man who had charge of Ahab's great household, and at the peril of his life protected prophets of the Lord during the persecution under Jezebel.
57. " . . . there was no room for them in the _____." (Luke 2:7.)
58. Abbreviations used with a number to specify a year in the Christian era.
60. "He shall feed his flock like a shepherd, he shall gather the lambs with his _____, and carry them in his bosom. . . ." (Isaiah 40:11.)
61. An abbreviation followed by a period in the third space, then the name of the great apostle to the Gentiles.
63. A prophetess of the time of Josiah (She dwelt in Jerusalem in the college).
65. "And thou shalt _____ the Lord thy God with all thy heart. . . ." (Deuteronomy 6:5.)
67. "And God said, Let us make _____ in our image. . . ." (Genesis 1:26.)
68. The city where Joshua's men suffered a defeat.
69. "If ye have faith as a grain of mustard _____ . . . nothing shall be impossible unto you." (Matthew 17:20.)
70. The book which describes the return from exile and the rebuilding of the Temple.

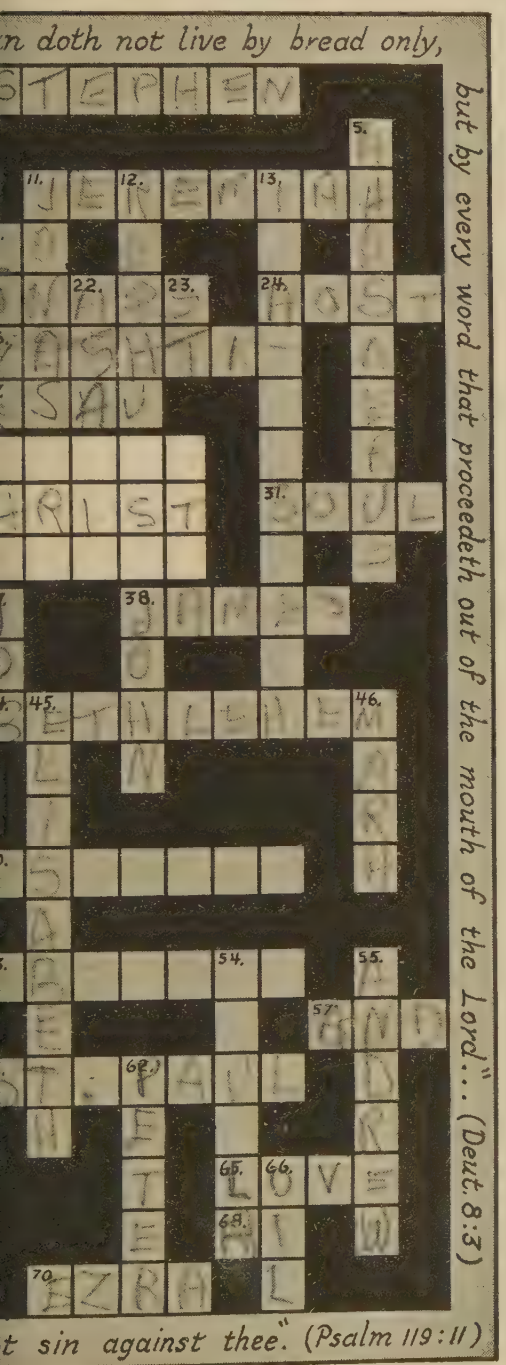


Order reprints from Literature Headquarte meetings. One cent each. See page 37,

SE A Preface to Bible Study

DOWN

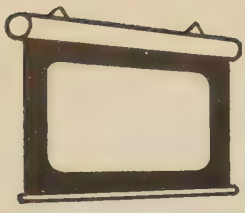
1. Generic term for the Phoenician gods. Jezebel's god.
4. " . . . _____, Father . . . take away this cup from me; nevertheless not what I will, but what Thou wilt." (Mark 14:36.)
5. King of Persia and husband of Esther.
6. Brother of Moses.
7. Mother of Esau and Jacob.
8. The eighth-century prophet who ushered in the greatest movement in the spiritual history of mankind. His discovery that God is righteous and fights unrighteousness everywhere led to the belief in One God.
9. Reputed author of the Pentateuch.
11. The New Testament name for the prophet whom God sent to preach to Nineveh. At first he resisted the call and set out for Tarshish, on which journey he had an unusual experience.
12. A Benjaminite. (Numbers 13:9.)
13. Saul's son and successor for a short time. (A hyphen should fill the blank following the first three letters of his name.)
16. "Blessed are your eyes, for they _____. . . ." (Matthew 13-16.)
17. "The eyes of the Lord are upon the righteous, and his _____ are open unto their cry." (Psalms 34:15.)
18. "Thou shalt _____ thy neighbour as thyself. . . ." (Leviticus 19:18.)
22. Third king of Judah. Much beloved. Noted for his reforms.
23. Abbreviation for the term used to designate a holy person.
28. One of the minor prophets who wrote one of the books of the Old Testament.
32. The prophet who rebuked David for the Bathsheba tragedy.
34. "_____, every one that thirsteth, come ye to the waters. . . ." (Isaiah 55:1.)
35. "Behold the Lamb of God which taketh away the _____ of the world." (John 1:29.)
36. The Greek name of Isaiah. (Acts 8:30.)
37. The author of a book of the Old Testament containing the quotation, "Though he slay me, yet will I trust in him. . . ."
38. One of the twelve. The beloved disciple.
40. Paul's companion on his first missionary journey.
41. One of the articles.
42. A four-letter word. The great grandmother of David and ancestress of Christ.
45. The English spelling of the mother of John the Baptist.
46. "Call me not Naomi, call me _____: for the Almighty hath dealt very bitterly with me." (Ruth 1:20.)
48. "The _____ is full of the goodness of the Lord." (Psalms 33:5.)
51. Writer of the Gospel placed first in the New Testament.
54. He and his wife were associated with Paul's missionary work in Corinth.
55. One of the Apostle's; elder brother of Peter.
56. Diminutive for name of Aquila's wife.
58. Abbreviations used with a number to specify a year in the Christian era.
59. Israel's great King, annointed to succeed Saul.
62. A fisherman of Galilee who became a prince of the Apostles.
64. Paul's physician; also author of the Book of Acts.
66. "Thou lovest righteousness . . . therefore God . . . hath annointed thee with the _____ of gladness. . . ." (Psalms 45:7.)


n doth not live by bread only,
but by every word that proceedeth out of the mouth of the Lord..." (Deut. 8:3)
t sin against thee." (Psalm 119:11)

e mats; or work puzzle as recreation at circle
of *The Methodist Woman* for key to puzzle

Elizabeth Stinson

Secretary of Missionary Education



SCREEN AIDS FOR THE STUDY PROGRAM

By ELIZABETH MARCHANT, *Secretary of Visual Education*

Many members of your Woman's Society and Guild may never visit a foreign mission station or see home mission work firsthand. To help them visualize the places, personalities, and problems covered in the current mission study program, show films, filmstrips, and slides from the list of materials recommended below.*

AFRICA

MOVIE FILMS

Challege of Africa—Tells the dramatic story of how African Christians are waging a battle for the survival of Christian ideals in Africa's cities and industrialized areas. Excellent photography. Produced by the Broadcasting and Film Commission of the NCCC. Black and white. 27 minutes long. Rental, $8.00.

End to Darkness—An African boy in Liberia seeks an education in a Christian school in spite of threats of tribal leaders, and returns to serve his people. Methodist mission work is featured. About 28 minutes long. Rental in color, $8.00; black and white, $6.00.

Father and Son—The story of a young educated petty officer of the British Navy, who returns to his native African village on leave, and in the face of much opposition is able to introduce modern ideas on agriculture, medical treatment, and navigation. Running time, 14 minutes. Rental, $3.00.

From Fear to Faith—The life of a twin (usually killed in certain parts of Africa because they "bring bad luck") is saved by sending him to a mission school. Though he is rejected later as a mission worker, he perseveres until he wins the village to Christ. J. Arthur Rank Production. Running time, 20 minutes. Black and white. Rental, $6.00.

In the Footsteps of the Witch Doctor—An African boy becomes a medical missionary to his own people in this heart-warming film, photographed in central Africa. Produced by Cathedral Films. Black and white. Running time, 20 minutes. Rental, $7.00.

FILMSTRIPS

Africa Is Waiting—For Christ and His Church—An African pastor tells of the contribution of Methodism to Africa since Melville Cox landed in Liberia in 1833. Medical, educational, agricultural, and evangelistic work are shown, and the urgent need for extension of the Christian message. Color. Running time, 20 minutes. Sale price, $11.00; rental, $2.50. Recorded on either 78 r.p.m. or long-playing records.

African Panorama—A general survey of interdenominational missionary work in Africa, present opportunities, and native leadership. Black and white. Sale price, $12.50. Recorded on 78 r.p.m. or long-playing records.

HOME MISSIONS AND HUMAN RIGHTS

MOVIE FILMS

We Hold These Truths—The story of a Negro soldier who is disturbed by the race prejudice in the U. S. A. He makes contact with the church, which shows him how the home missions forces are working to better the situation. Produced by the Broadcasting and Film Commission of the NCCC. Black and white; 25 minutes. Rental, $6.00.

Again Pioneers—A highly recommended film dealing with a migrant family and a middle-class community that rejects them. Home missions are shown in action. Black and white; 70 minutes. Rental, $12.00.

Prejudice—A young production manager, who thinks prejudice is no problem, finds himself deeply involved in feelings against his Jewish assistant. Produced by the PFC. Running time, 58 minutes. Black and white. Rental, $12.00.

Color of a Man—A blunt, forthright attack on race prejudice as unchristian. Running time, 20 minutes. Black and white. Rental, $3.00.

Brotherhood of Man—A color cartoon-type film in sound. Excellent for introducing forum discussions on racial and international relations. 10 minutes long. Rental, $5.00.

Boundary Lines—An animated cartoon film in color presenting a powerful plea for the brotherhood of man. A short "film essay"—good for introducing a U.N. program. 10 minutes. Rental, $3.00.

SPECIAL FILMSTRIPS

WIDENING FELLOWSHIP — THE WORK OF THE MEMBERSHIP COMMITTEE IS FEATURED IN THIS BRAND-NEW BLACK-AND-WHITE FILMSTRIP. EVERY DISTRICT SHOULD HAVE ONE TO CIRCULATE! FOR SALE ONLY, $8.00. RUNNING TIME, 20 MINUTES; 78 R.P.M. RECORDS. ORDER FROM E. MARCHANT, BOARD OF MISSIONS, 150 FIFTH AVENUE, NEW YORK 11, N. Y.

FULL MEASURE FOR CHILDHOOD —A REPRESENTATIVE VIEW OF THE WORK OF THE WOMAN'S DIVISION OF CHRISTIAN SERVICE IN BEHALF OF CHILDREN. BLACK AND WHITE; 20 MINUTES. TWO 78 R.P.M. RECORDS. SALE PRICE, $10.00; RENTAL FROM THE METHODIST PUBLISHING HOUSE, $2.50.

Alaska—World to Be Won—A description of the problem of the church in Alaska and means by which Methodism is seeking to do its share. Color, 28 minutes. Rental, $8.00.

Of Human Rights—From United Nations Film Division (write to the Division for name of a local distributor or other rental source). A grim documentary of great power. Scenes mostly European showing fearful disregard of human rights. No immediate reference to home missions but a powerful stimulus to action.

The Challenge—Available from the Anti-Defamation League, 20 West 40th Street, New York, for $1.00 rental. Tells the story of a photographer-writer assigned to do a series of articles on the Report of the President's Commission on Civil Rights.

FILMSTRIPS

Christian Frontiers in Alaska—How Methodism is seeking to meet Alaska's needs in developing new churches, establishing hospitals and health centers, and by giving institutional care to needy children. Color. Sale price, $11.00; rental, $2.50.

Unto the Hills—Features Methodist mission work in the southern mountains at Pittman Center, Henderson Settlement, and Archer Center. Mountain music is interspersed with the narration. Color; 20 minutes. Sale price, $11.00; rental, $2.50.

PREFACE TO BIBLE STUDY

MOVIE FILMS AND FILMSTRIPS

Two Thousand Years Ago Series—Series of five films, produced by J. Arthur Rank, giving excellent background material for Bible study and customs on which Jesus' teachings are based. Rental, $30.00 for series; $6.00 each.

(NOTE: A series of six filmstrips are available, based on the films; for sale $1.75 each; $10.50 per set.)

SLIDES

The Story of the Bible in Pictures—Slide set in color with manual, produced by John C. Trever for the Board of Education. Rental, $2.00.

The Holy Land in Color—Eight slide sets of the Holy Land, prepared by John C. Trever. Manuscript. Color. Rental, $2.50.

* All audio-visuals on this page may be ordered from The Methodist Publishing House serving your territory, unless otherwise noted.

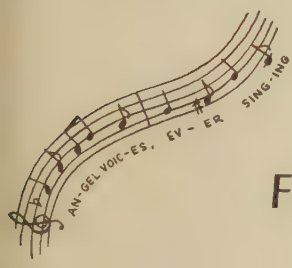
NOTE: An invaluable catalog of audio-visual materials is the *Audio-Visual Resource Guide*, published by the Division of Christian Education of the National Council, 79 East Adams Street, Chicago 3, Illinois. Order Part I and Part II for $2.50 (special price), or either part singly for $1.50.

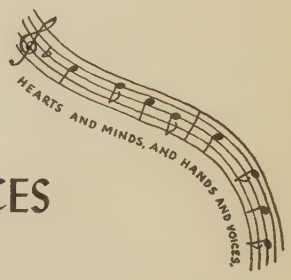
CHART AND COMPASS

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.



THANKSGIVING FOR ADVANCE
LET US THANK GOD
FOR WORKING THROUGH OUR VOICES

"EVERYTHING REJOICES
IN THE MELLOW RAYS;
ALL EARTH'S THOUSAND VOICES
SWELL THE PSALM OF PRAISE."
—WILLIAM W. HOW

THE VALUE OF A VOICE

When the Advance Goal number 3 was set before us four years ago, one thousand new full-time Christian workers were asked for to meet the needs at home and abroad. Toward this goal, six hundred have been found and sent to their new fields of work. This means six hundred new voices, sharing a message of good will and Christian fellowship. Six hundred new witnesses to the unifying power of the Christian faith. These young women have gone to needy places in our own land and overseas. We give thanks for the power of God speaking in many lands and languages through these voices.

There are new voices, too, in the local societies and Guilds. Every new member is a new voice that should be heard in one way or another. Think back over the monthly and circle worship services and programs. How many who took part were "new voices"? How much new creative thinking has been given expression since the Visitation program?

Nor can we spare the familiar voice: the "voice of experience"—never dominating a situation, but giving counsel when needed; the steadying influence of one who truly *knows*. We recall how often it was said of the Master that "he spoke as one having authority." In other words, he knew what he was talking about. Let us be sure of our facts before we speak. Let us have the courage of our thoughtful convictions, and speak fearlessly when occasion demands. Hearts and minds and hands *and voices:* we thank God for the use He has made of them all, these past four years.

All Sorts of Voices—But the Message, One

Reports of the Link Visitation continue to reveal all sorts of "voices." Radio broadcasts were widely used. Intercommunication systems in hostess homes played their part effectively. In the society at Lebo, Kansas, three teams of three women each went from home to home presenting the same program to various groups. They used a skit and a devotional message from THE METHODIST WOMAN, and took with them a portable record player and records—"Bless This House," "Help Me to Help My Neighbor," and "The Lord's Prayer."

A FARMER'S PRAYER

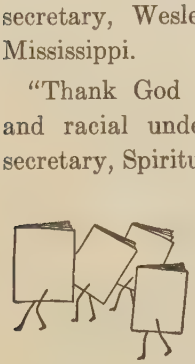
We bow our heads, we open our hearts.
Who painted the rainbow in the sky?
Who greened the grass, arrayed the lily?
Who fed our mockingbird through the winter and sent him back again all that way to sing atop the cupola on our barn?
Who broke the brown cerements of the seed with a frond so tender you never could imagine how it ever got out?
Who made a little farmer feel as strong as an ox?
Yet as gentle as an ewe with twins?
Who baled this family together with bonds of love, and work, and beauty?
Our Lord. Our Risen Lord. Oh, we thank Thee!
Amen. . . . ***—Samuel R. Guard***

(Town and Country Church, 297 Fourth Avenue, New York, N. Y. Reprinted from *Breeder's Gazette.*)

GENERAL THANKSGIVING FOR ADVANCE

"Closer cooperation, district and conference Woman's Society officers." Mrs. Olive B. Cruse, district secretary, Wesleyan Service Guild, New Albany, Mississippi.

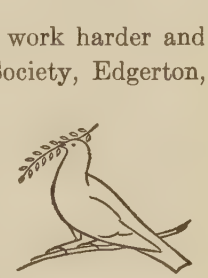
"Thank God for a wider horizon of knowledge and racial understanding." Mrs. Morris Eversz, secretary, Spiritual Life, Grace Church, Los Angeles, California.



"Thank God for consecrated local presidents in New Albany District." Mrs. J. G. Houston, secretary of Promotion, New Albany, Mississippi.

"Nearly 100 magazine subscribers renewing with promptness and heartiness." Mrs. Charlotte McAfee, secretary, Literature and Publications, York, Nebraska.

"New members stimulated us to work harder and give more." Circle 2, Woman's Society, Edgerton, Wisconsin.

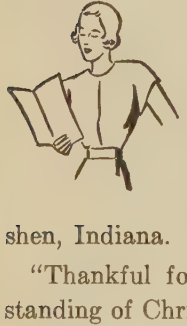


"Our Woman's Society is trying hard to bring peace." Lillie A. Richardson, Springfield 1, Missouri.

"A personal sense of what is vital for peace." Mrs. E. P. Haby, Box 818, N. Uvalde, Texas.

"I'm grateful for two circles in Mt. Pleasant society, Roanoke District." Mrs. C. B. Davis, president, Route 6, Box 189, Roanoke, Virginia.

"For added inspiration of over two hundred and fifty new members." Mrs. Lloyd E. Fink, secretary of Promotion, Buffalo District, New York.



"For increased effort and interest in reading our church publications." Miss Edna Dierdorff, secretary of Literature and Publications, Goshen, Indiana.

"Thankful for personal contact with and understanding of Christian women." Mrs. M. D. Barclay, Grange Avenue Church, Racine, Wisconsin.

"During Advance I've made several new friends in the Woman's Society." Mrs. H. Lacy Burns, Granberry Memorial Church, Staunton District, Virginia.

"Spiritual uplift all over the district through Hearts, Minds, Hands, Voices." Mrs. W. Charles Wilson, president, Cleburne District, Texas.

"New leadership, new talents, and enthusiasm discovered through new members." S. M. Reynolds, Covington, Virginia.

"We are grateful for increased KNOWLEDGE, TOLERANCE, INITIATIVE, and GENEROSITY." Woman's Society, Braddyville Methodist Church, Iowa.

"We praise Advance for gifts both material and spiritual." Woman's Society, Methodist Church, Webb, Alabama.

"For increased interest and enthusiasm by increase in membership." Woman's Society, Methodist Church, Yorktown, Texas.

"We are thankful for our newly organized Wesleyan Service Guild." Woman's Society, St. James Methodist Church, Niagara Falls, New York.

"Gratitude for an every-member visitation. Gained fourteen new members." Mrs. Roy A. Givens, Biloxi, Mississippi.

"We're thankful for nine goals made in the tenth birthday program." Woman's Society, Trinity Methodist Church, Primghar, Iowa.

"Membership development strengthened our society in its entirety." Aldersgate Woman's Society, Dallas, Texas.

"Give thanks for work better done and hundred per cent membership." Woman's Society, Santillo, Mississippi.

"Advance 'established my goings' in radiant action and Christian fellowship." Mrs. Milton H. Beeman, Mt. Vernon, Ohio.

"New friends and members gained through visitation program, most gratifying." First Methodist Church, Tuscaloosa, Alabama.

"Advance brought more women into interested relationship with the society." Woman's Society, Dupont, Indiana.

"We give thanks for more world-wide Christian unity." Woman's Society, Monroe, Iowa.

"We are thankful for a growing society and loyal group." Glenfield Church, Myrtle Charge, New Albany, Mississippi.

"Enjoyed most the evangelistic work—'bringing in the sheaves.'" Mrs. Lenora Kolken, Guttenburg, Iowa.

"Increased number of earnest Christian women in church and community." 6th Avenue Church, Lancaster Charge, Chillicothe District, Ohio Conference.

"For better understanding of woman's work, broader interest, spiritual uplift." Liege-Bellflower Methodist Church.

"For contagious compulsion toward joyous giving of personality and possessions." Executive committee, Woman's Society, Richmond, Virginia.

"The Advance emphasized spiritual values more than financial or social." Woman's Society, Cass Lake, Minnesota.

"Thankful for work better done, increased interest and attendance." Mrs. Stroh, Woman's Society, Groton, South Dakota.

"Great personal satisfaction was received from reading during the Advance." Mrs. Paul Spiller, Des Moines, Iowa.

"Meeting the challenge of Advance giving has richly blessed us." Mrs. Donald M. Booton, Des Moines, Iowa.

"For the inspiration of the quadrennial program, we are thankful." Woman's Society, First Methodist Church, Bloomington, Indiana.

"Thankful for a broader vision of the world's needs." Mrs. Harry Lutz, 1305 Allendale, Chester, Illinois.

"Grateful for Advance guiding plan, resulting in keener interest." Mrs. Richard Stoke, president, Woman's Society, Falls Creek, Pennsylvania.

"Sharing the privilege of service has given a spiritual uplift." Woman's Society, Corder, Missouri.

"We give thanks for new members during the Advance Program." Woman's Society. Clearco, West Virginia.

"We're thankful for wider vision, deeper spirituality, increased individual giving." Mrs. L. M. Stone, secretary of Promotion. First Methodist Church, Anthony, Kansas.

The General Thanksgiving for Advance brought an enthusiastic response which we hope has been mutually helpful. All postal messages received up to May 1, the deadline date indicated, which complied with the directions given in the January issue, have been printed. This is the concluding list.

100 PERCENTERS

The following conferences report every woman member of the church a member of the society.

BALTIMORE: *Baltimore West District*—McKendree
Hagerstown District—Mt. Tabor
Washington East District—Mt. Zion (Leonardtown)

CENTRAL NEW YORK: *Syracuse District*—Apulia

CENTRAL PENNSYLVANIA: *Harrisburg District*—West Fairview, Summerdale, Millerstown Charge, Donnally Mills, New Buffalo, Marsh Run, Liverpool
Sunbury District—Berwick (First Church), Black Creek

ERIE: *Meadville District*—Cranesville, State Road, Teepleville

GENESEE: *Hornell District*—Cameron Mills, South Canisteo, Woodhull, Risingville
Buffalo District—Protection, Pendleton

NEW ENGLAND: *Worcester District*—Lurrenburg, Westboro
Lynn District—Melrose

TROY: *Burlington District*—Bakersfield, Vermont
Glens Falls District—Round Lake, Hartford, Keeseville, Corinth, Lake Placid, Saranac, Greenwich

WYOMING: *Binghamton District*—Glen Castle
Wilkesbarre District—Spring Hill

NORTH CAROLINA: *Elizabeth City District*—Parkers

NORTH GEORGIA: *Athens-Elberton District*—Pierce Chapel

SOUTH CAROLINA: *Sumter District*—Paxville

DELAWARE: *Philadelphia District*—Butler Memorial, Bronx, New York

DETROIT: *Saginaw Bay District*—Oscoda

INDIANA: *Bloomington District*—Liberty
Evansville District—Cross Roads
Rushville District—Everton

MINNESOTA: *Duluth District*—Windemere

NORTH INDIANA: *Ft. Wayne District*—Harlan, Taylor Chapel
Kokomo District—Salem
Richmond District—Bartonia, Hopewell
Warsaw District—Foster Chapel, Summit Chapel, Talma

NORTH IOWA: *Davenport District*—Troy Mills

OHIO: *Defiance District*—Montezuma
Wilmington District—Alpha, Lumberton, Cozaddale, Botania, Conway Chapel, Richland

SOUTHERN ILLINOIS: *Carbondale District*—Preston

WEST WISCONSIN: *Central District*—Lake Delton
Southern District—Gays Mills

WISCONSIN: *Appleton District*—Stephensville

CENTRAL KANSAS: *Colby District*—Oberlin, Banner

CENTRAL TEXAS: *Cisco District*—Caddo
Waco District—Penelope

INDIAN MISSION: *Western District* **is 100 per cent in membership. Every Methodist woman is a member of the Woman's Society of Christian Service.**

KANSAS: *Independence District*—Englevale, Roper, Blue Mound
Ottawa District—Agricola, Savonburg

The following districts are newly reported as 100 per cent organized. This means there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild, in every church of the district:

BALTIMORE CONFERENCE—*Baltimore East District*
NORTH GEORGIA CONFERENCE—*Athens-Elberton District*
SOUTH CAROLINA CONFERENCE—*Greenville District*
WESTERN NORTH CAROLINA CONFERENCE—*Salisbury, Waynesville Districts*
INDIANA CONFERENCE—*Vincennes District*
TEXAS CONFERENCE—*Houston East District*
WEST OKLAHOMA CONFERENCE—*Lawton District*

The following district reports having completed its Progressive Visitation 100 per cent:

INDIANA CONFERENCE—*Rushville District*—with 69 societies

SPRINGS IN THE DESERT

Situated in the middle of the desert near Death Valley, the Woman's Society of Christian Service at Ridgecrest, California, demonstrates that Advance is possible. It was at the beginning of the quadrennium that the district officers helped this little group to take steps which brought new life to the organization, with "interest, enthusiasm, devotion, and dedication constantly expanding." Their activities have covered so admirably the wide range of Woman's Society of Christian Service responsibilities, that it may help other groups to hear about them.

The first activity had to be local, for Desert Chapel lacked many essentials. Chairs, kitchen equipment, a heating plant, and floor covering were provided. Then the influence of the society extended into the community, and far beyond.

In the Birthday Visitation, the Woman's Society was able to light seven of the eleven candles on the birthday cake. Great strides have been made in all directions: the secretary of Supply Work has seen that boxes of clothing, toys, gifts, supplies, bedding and cash were sent to home and foreign stations. A nursery for small children was provided during church services; a reactivated choir, and use of the "Upper Room" resulted as action from the study courses; spiritual life has deepened perceptibly; the MYF has recently come into being, and is calling all teenagers. Of the present thirty-five members of the society, seven subscribe to THE METHODIST WOMAN and six to WORLD OUTLOOK.

At a monthly meeting when the United Nations was the theme, the pastor spoke on the history and achievements of the United Nations, enriching the message with an account of his personal experience during years in India and four trips around the world. The pastor's wife presented the World Federation of Methodist Women. More than twenty countries of the United Nations were made vivid by a display of beautiful and representative articles. Among these were a carved walnut box from Kashmir, tapestries from Turkey, Persia, and Malta, a teapot from Tibet, porcelain necklaces from Egypt, carved elephants from Ceylon, a silver dish and the flag of India from India, wax-print cloth from Malaya, lacquer work from Burma, embroidery from Portugal, jade and pearls from Korea, articles of brass and carved bone from Syria and Damascus, and a hand-woven rug and lace tablecloth from Mexico.

Rev. Mr. Archibald, pastor of Desert Chapel Methodist Church, Mrs. Archibald, and Mrs. Loreen Byrd, president of the Woman's Society, seated at the Worship Center table at the United Nations meeting. Around them are many articles of the display

Information and Action

Dear Friends:

Three months of the new quadrennium will soon be past. Your report for the first quarter will be on its way to your district secretary by September 1. *Have you already "taken stock" of your local Woman's Society and Guild in line with suggestions on page 26 of your May, 1952, issue of* THE METHODIST WOMAN?

The suggestions for workshops on "The Issues of Peace" found on page 30 of this issue should be an immediate "must" for the consideration of Committees on Christian Social Relations and Status of Women secretaries. Why not try to get such workshops into full swing during September and October, if possible, giving real impetus to the November election? *But don't stop there!* Do some long-range planning, too. Check carefully the suggestions in THE METHODIST WOMAN of May and June, 1952. See especially "Criteria for Judging Candidates" in the June issue.

In some of our communities there is a felt need for help in evaluating "propaganda" for and against such agencies as the United Nations and such issues as Human Rights, Genocide, foreign economic and military aid, and other matters. The information on pages 31, 32 is presented here with the hope that it may help you to give some general guidance for evaluating such "propaganda."

This is the time when you will want to acquaint yourself with plans in your community for the observance of *United Nations Day,* October 24. It is important to get plans under way as far in advance as possible. The community-wide observance should have the full cooperation and participation of churches. Your job at this point may well include the following: (1) Find out what plans for the observance are already under way, and cooperate as far as possible. (2) If no observance is contemplated, take the initiative through your Woman's Society or Guild to call together some representatives of church and community groups for the purpose of getting such plans under way. (3) See the suggestions for such an observance found in THE METHODIST WOMAN for September, 1951. (4) Order suggestions for U.N. Day from the American Association for the United Nations, 45 East 65th Street, New York, N. Y.

Have you secured copies of the new *Activities for 1952-53* (free) from Literature Headquarters? If not, why not ask your secretary of Literature to order the necessary number for your committee and possibly for all members of the Committee on Program in your Woman's Society or Guild?

The new quadrennial program poster on "The Things That Belong Unto Peace" is now available at Literature Headquarters, or Distributing Offices, price 20 cents. This attractive poster should be placed in a conspicuous spot in your church as a reminder of some of our continuing responsibilities. This poster will be of interest to youth and adults in general, and may be pertinent to any church-wide action program for peace which your local church may initiate with your participation.

Local church women and other groups in local churches are constantly seeking help in planning action programs on human rights and community betterment. The new book, *You Hold the Key,* is an answer! It is available at Literature Headquarters, price 50 cents. One of its major uses should be in connection with the studies, "Home Missions and Human Rights," and "Africa." It will give practical help in the related action programs for local churches, Woman's Societies, and community groups in general. You will also find it timely and practical as plans for the observance of *Human Rights Day, December 10,* get under way. This book should be a "must" for every Woman's Society and Guild! And do not forget to tell the civic clubs and agencies in your community about it.

Finally—the busy summer is drawing to a close. You have had less time probably to work at the job of Christian Social Relations. Why not call your committee together very soon to get some of these urgent matters under way? This year, 1952, may well determine the destiny of our world for years to come. The burden of the direction in which we move rests heavily on this nation and on its Christian citizens. How well are we prepared to *conserve, use,* and *share* "The Things That Belong Unto Peace" in order "That the Kingdom of God May Be Realized"? Our responsibility is clear!

Sincerely,

THELMA STEVENS
DOROTHY WEBER
MARGARET R. BENDER

ALERTING CHRISTIANS TO ACTION

Suggestions for Workshops on "The Issues of Peace"

Ours is a day in which the deepest elements of the Christian faith are facing a challenge of overwhelming import throughout the world. United Nations forces are engaged in active conflict to combat aggression in Korea. Democracy is being challenged by the totalitarian forces of communism. The United Nations is under attack at many points. Human rights are in jeopardy. Hysteria and fear are sweeping our own nation. Civil liberties are being undermined in local communities and in state and national government circles. Ethical standards in American public life today represent the indifference to moral responsibility on the local level.

All this and more! And this is election year! Christians are called with new urgency to make their influence felt at the point where that influence can be most far-reaching. *Why not begin at once to sow the nation with workshops to alert Christians to action on "The Things That Belong Unto Peace"? Prepare for the elections! —but don't stop there! Undergird and interpret the resources for peace.*

Let's begin with workshops in larger geographical areas in preparation for early duplication in local communities and local churches.

How Do We Start?

1. The secretary of Christian Social Relations and the secretary of Status of Women in conference, district, and local Woman's Society and Guild may initiate the idea where plans are not already under way through our own church or interdenominational channels. The executive committee of conference, district, and local societies should be urged to authorize and give full support to the promotion of such a workshop.

2. This workshop is a part of the ongoing National Citizens' Roll Call of Methodist Women. It should be set up on a *geographical basis* with full participation of Methodist women of all races in overlapping conferences or districts, and when local workshops are planned. Any conference, district, or local executive committee may issue the call *to other overlapping conference, district, or local leaders to share fully from the beginning in the planning of such workshops.*

3. A workshop committee should be formed representing the sponsoring groups. The duties of the committee would be:

(a) *Securing a place for the workshop;* making sure that *all* participants can share *on the same basis* in the resources and fellowship without discrimination or question. This means careful planning in most places for nonsegregated housing, and in some places even for transportation and meals. *The way this planning is done may well focus on a basic "issue of peace."*

(b) *Determining the number of participants in the workshop and the basis for their selection.* This may vary in larger geographical areas from the policy in local areas. One important question relates to the extent of participation of other like-minded community agencies and other denominational groups. Should they be invited as participants and/or as sponsors with representation on the planning committee? A second question of significance concerns other groups in our own church. Where possible it is hoped that such workshops may include church-wide participation—women, youth, and men.

(c) *Planning the Program.* Every workshop cannot give full attention to *all* the major issues of peace that will be uppermost in this general election year. Select one or more of the most crucial that may have the greatest significance in your own geographical area. Such issues as the following may be considered: Education and Social Welfare, Human Rights and Civil Liberties, Christian Ethics and Moral Standards, Economic Issues, Disarmament and Militarization, United Nations, and Our Foreign Policy.

A two- or three-day workshop is especially desirable in the larger geographical areas when *leaders* for the most part, from local communities will likely make up the group. Shorter periods may be more practicable in local workshops.

One or two specially qualified resource leaders with special competence at the point under consideration should be secured, possibly for major background addresses and as resource persons for work groups. The best discussion leaders available should also be secured for your work groups. Care should be taken to keep the work groups small enough for effective participation.

The workshop program may open with a timely, pertinent, and simple worship service with a brief meditation by the best person available, calling Christians to a recognition of their responsibility for action. One helpful plan might well be to open the entire workshop with a presentation of the new filmstrip, "The Things That Belong Unto Peace." This filmstrip includes a worship service which leads directly into the *issues*—based on the six-point quadrennial program of the Department of Christian Social Relations. (See pages of THE METHODIST WOMAN, May, 1952, "The Things That Belong Unto Peace.") Order this filmstrip in color from the Department of Christian Social Relations, 150 Fifth Avenue, New York 11, N. Y. Price, $4.00.

In brief the workshop program should include worship, background addresses, work sessions on issues being studied, pertinent findings, reports with discussion and adoption of action plans, and a closing commitment service.

(d) *Creating a climate for the acceptance of the program of action* includes advance publicity and interpretation through newspapers, radio, television, and church and community channels and agencies. Seek help from newspaper editors, radio program people, and other

skilled public relations and publicity people. It should be "news" when a hundred women meet in any area to study *the issues of peace that have a bearing on the election,* and emphasize the need to discover together an effective action program!

(e) *Resources.* The issues of THE METHODIST WOMAN are indispensable. See especially May and June, 1952, and the pages on "Evaluating Propaganda" in this issue. Secure from Literature Headquarters (price 50 cents) the new book, *You Hold the Key.* Study and use the methods suggested there, giving special attention to the up-to-date comprehensive list of agencies and printed materials found in the appendix.

You *do* hold the key to a world where peace with justice will rule mankind!

EVALUATING PROPAGANDA

You Can Help the Cause of World Peace by Helping Those Around You to Learn to Read With Understanding

As a result of world tensions, fear and excitement have taken hold of our country. We expected a peaceful world, and some of us even expected a world where the United States would be able to return to a peaceful existence within her own borders, without responsibility for anyone else. The events of the past few years have effectively shown most of us that this can never again be the case, that the destinies of all mankind are pretty well tied together. Some people, however, still cling to the hope that in some way we can find the people or things responsible for making life so complicated. Then, they say to us, everything will be all right and life can go back to some point at which, at least in their fond memories, it was very simple and pleasant.

This state of confusion and fear and the desire to find the culprits has led to attacks on various things related to the way in which America is being involved in international affairs. If we could just discredit them, or better still, get rid of them, everything would be all right, says this group. Naturally the United Nations has come in for a great deal of this attack because here it is, a large international organization settled in our midst—a very easy thing at which to point the finger.

Those of us who interpret the international situation differently, who believe that a peaceful world will come only when all of the peoples of that world have access to its good things and can enjoy that access in full freedom and with full responsibility, are worried when we discover this type of thinking about the United Nations among our friends or in our community. Usually we don't know what to do about it. We know that to be effective we must be helpful and reasonable rather than belligerent, but often we do not know quite how to demonstrate gently that the information on which such opinions are based is wrong.

One of the most helpful things which we can do is to learn how to recognize some of the propaganda devices that are being widely used in these attacks.

1. *Drawing incorrect conclusions from the facts.* For example, it is a fact that hundreds of people had a hand in the drawing up of the United Nations Charter. Some people assume without offering proof that its drafting was the work of one particular group, just because members of that group were among the drafters. Similarly, if a movie or filmstrip were produced by an organization made up of sixty nations, could you, without any further proof, brand it as propaganda of one particular nation simply by saying that since nation A belongs to the organization, that organization becomes interchangeable with nation A! It is easy to see how ridiculous this is when you consider that by this reasoning the same piece of material, put out by the U.N., might be considered to be at the same time propaganda of sixty different nations with many differing points of view! As a matter of fact, those things put out by the United Nations probably come as close to being objective information rather than propaganda as is humanly possible, simply because it must satisfy sixty nations.

2. *Quoting out of context.* This device which the experts call "the fallacy of accent," takes several forms. Sometimes a single sentence is lifted out of a publication, and all the qualifying material, which would have helped the reader understand the point of view of the author rather than the one which it is being used to illustrate, is left out.

One of the better examples of this occurred when the statement was made that UNESCO advocated that the United States should admit all displaced persons. The source for this statement was said to be "The E in UNESCO," a teacher's manual for teaching about UNESCO, published by the Los Angeles schools. It took a great deal of searching to find the statement which was one of several sentences given as examples in an exercise, the purpose of which was to show students how to differentiate between facts, inference, and judgment.

The section begins with the statement:

> People today are assailed with a tremendous volume of words—written, spoken, broadcast. On the basis of these words people choose good or bad representatives, select good or bad solutions for their problems, work with or against other groups of people. Some of these words present facts, some of them present inferences—statements about the unknown made on the basis of the known—some are judgments—expressions of the writer's approval or disapproval. Unless students are able to differentiate fact from inference and judgment, they will not participate intelligently in a world society.

After this statement, it then goes on to offer exercises which may be used in learning how to distinguish among these three types of statements. It is in one of these sections that the statement about displaced persons occurs.

Another method of quoting out of context is to pick up and put together bits of sentences, or sentences selected from various parts of a book or article. Often very misleading impressions can be given by this method. The following quotation from W. H. Werkmeister's *An Introduction to Critical Thinking* illustrates what could be done with this type of distortion.

The fallacy of accent may also occur when the meaning of a statement is distorted by its removal from the proper context, or when the point of view presented in a speech, an essay, or a book is misrepresented in a subsequent discussion by the omission of, or disregard for, the proper balance and context of the original statements.

In a recent book on Soviet Russia the reader constantly finds 'clean, bright-eyed Soviet school children' or 'a pretty, well-dressed woman,' or girls who are 'very pretty,' among these 'friendly, hard-working people.' Even Soviet rags 'are never quite that. They are always clean and neatly mended,' and are worn by Russians who are 'gentle and friendly and obviously never had been warned against foreigners.' Even in the backwoods country the Russian cities are 'beautifully laid out and well paved.' In each town there is 'a beautiful new theater, with some fine buildings around it.' The rooms in the 'clean, modern hotels' are 'large, clean, and luxurious.' A railway station is 'an impressive, modern building. Its architecture is dramatic.' The Soviet ballet in Moscow is 'beautiful beyond anything I have ever seen on any stage in any country.' The movies are 'excellent,' one does not 'need the language to understand and be moved by them.' An electro-chemical plant is 'impressive, orderly, clean, and apparently efficiently run. All of this complicated equipment was made in the Soviet Union.' In an airplane plant 'they are turning out at least as many planes as a similar number of workers would produce in America.' The product is 'a good, precision-made job.' Russian agriculture is 'uniformly good . . . at least as good as our best.' 'The sturdy farmers seem to know their business thoroughly.' Class distinction, in so far as it exists at all, is 'based on achievement and hard work.'

Having found all these passages in the book before us, are we justified in saying that its author is so pro-Russian that he can see nothing but good in the Soviet state? Hardly; for the quotations are taken from W. L. White's *Report on the Russians*—a book which contains so many observations of an opposite nature that most reviewers regarded it as definitely anti-Russian in point of view. To select from the book passages of a certain type and to take them out of context (as we have done in the preceding paragraph) is to place an emphasis upon these passages which destroys the meaning or slant of the book as a whole. It is to commit the fallacy of accent.

3. *Omitting parts of documents or statements.* Although this is very close to the method discussed above, it's importance perhaps justifies discussing it separately. We have seen, for example, what purported to be copies of the Genocide Convention which left out two things. First, Article 5, which reads, "The Contracting Parties undertake to enact, in accordance with their respective Constitutions, the necessary legislation to give effect to the provisions of the present Convention and, in particular, to provide effective penalties for persons guilty of genocide or any of the other acts enumerated in Article III."

This was placed here to protect the legal system of the signatory countries and should be considered when discussing the document. Second, under Article II, it left out the word "serious," which in the genuine text precedes the words "mental harm," to insure that the phrase "serious mental harm" will be defined in its legal sense of real damage to the mind and not as anything less severe.

Of course, such propaganda devices are not the weakness of any one group, but an understanding of them will help people to learn the importance of checking quotations at their sources and of seeing the official version of documents which are discussed.

Since Christian women make up one of the biggest and most influential backlogs of public opinion in the nation, they are subjected to a great deal of "propaganda," good and bad. Therefore they have great responsibility for judging the viewpoints that come to their attention, especially when they come in conflict with principles consistently supported by *religious* groups. A good example is *support of United Nations* which at its origin received great impetus from the Crusade for a New World Order of The Methodist Church, as well as the Federal Council of Churches (now a part of the National Council of Churches) and other religious bodies. These bodies have continued their active support of United Nations, its agencies and program. It becomes a special responsibility of Christian women to look carefully at all anti-U.N. propaganda to determine whether or not the above methods have been used to misrepresent facts.

Book Review

By Beatrice H. Harrison

Shocking evidence "of a vast enterprise of prejudice" in the United States is documented in the new annual survey of the Anti-Defamation League of B'nai B'rith. Titled *The Troublemakers* and written by Benjamin R. Epstein, the ADL's national director, and Arnold Forster, its chief counsel, the survey was published in book form by Doubleday and Company, on May 22, 1952.

Spotlighting incidents of violence and hoodlumism attributable to racial and religious tensions, *The Troublemakers* names the names, and explores the motives of those whose lucrative business it is to promote lawlessness by exploiting those tensions.

In virtually every phase of American life, the troublemakers have served to interrupt the trend of real progress which has been made in the field of human relations, and to confuse and divide our people at a time when national survival demands the closest unity.

Having set forth the identities and activities of the troublemakers, the authors reckon up the price Americans pay—divisions among our people and grist for the propaganda-mills of our enemies. They conclude with an eloquent appeal for a re-evaluation of the meaning of good citizenship, for a renewed sense of decency and fair play, to form strong defenses against the depredations of the troublemakers.

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

DEAR METHODIST WOMEN FRIENDS:

With you the winter is over and gone—summer has come; while with us here beneath the Southern Cross, the reverse is true. But here or there, in season or out of season, we are all partners in the great enterprise that is the work of the Christian Church in general, and of the Methodist branch in particular, and I am happy to share with you a few of our present accomplishments and some hopes for the future.

Last November the *Facultad Evangelica de Teologia* (Union Theological Seminary) graduated twelve persons, five of them young women. One of the Methodist graduates is being sent with his fine young wife to Chubut, 'way to the south where the church wants to open a work in a valley which Welch people have settled. They have Welch churches with pastors from Wales . . . but the young people have grown up speaking Spanish . . . and there is need for Protestant work for them and their interests. A most difficult field lies before this young "home missionary" couple, and they need your prayers. To the Disciples Church we return one of the finest young women workers we have prepared. She has specialization in Social Service, and is being assigned to one of their Buenos Aires churches for the coming year.

We shall miss from our halls this year fifteen of our last year's students, who will be "out on their year of practical work." This year is required of all, both men and women, before they may enter upon the last year or years of their studies. Let me mention some facts about them. Eight of them are men, and seven of them have been nominated to regular "student-pastor" posts, because of the shortage of pastors in this area where the work is growing so extensively. The other has been assigned as an assistant in a large metropolitan area church. Of the girls, one, an Argentine, has gone to Chile to work in the Methodist church in the university City of Concepcion; another, a Chilean, will be in her own country in the well-known Sweet Memorial Settlement House of Santiago, Chile; and the most adventurous assignment of all is that of Graciela Salamon to the High Plateau area of Bolivia. She is a full-fledged nurse already, and goes to an area where, for 32,000 Indians, there is no doctor nearer than seven hours by truck, and no nurse except for this one at Ancoraimes, provided by the Confederation of Latin-American Methodist Women. While the former nurse goes to Buenos Aires to study in the field of religion and Christian education that she "may heal the souls as well as the bodies of men," this student will carry on.

Perhaps you think that going from country to country here is like going from state to state in the U. S. A. But it is not. True, there is community of language in general, but customs, food, climate, and national pride make one truly "a stranger in a strange land." But these young people face this courageously, feeling that "In Christ there is no East or West, in Him no South or North." and that the bonds of fellowship in the cause and the sustaining power of God will see them through victoriously.

And now about our new students who will join those of former years within a few days. They come from six different countries: two young men, uncle and nephew, the latter being the older, from Paraguay; a young man from Bolivia; two young men and a girl from Peru; four Presbyterians, two boys and two girls, from Chile and three Methodist girls and one boy with them; four Uruguayan boys; and from Argentina young people of both sexes, making our enrollment the highest we have ever had.

Relief supplies to Japan should be clearly marked as RELIEF and sent by MAIL. Do not send them by freight or express, since a new law makes it almost impossible for missionaries to handle them that way.

The students and we who guide them are grateful for your loving concern and your prayers and your gifts for this phase of Christian work. We shall strive constantly to be more worthy of the "Calling wherewith we are called, as ambassadors in the name of Christ."

I shall be happy to hear from any, who have not had former contacts with us, who would like to receive folders or other materials directly. In writing it is very important to put the street address—Camacua 282—and not just Buenos Aires, Argentina.

Yours in His service,

LENA KNAPP

National Citizens' Roll Call

The Guild Committee on Christian Social Relations and Local Church Activities urges that we continue to promote the National Citizens' Roll Call of Methodist Women. Every Wesleyan Service Guild member should be an intelligent voter. It is suggested that she do the following four things:

1) Get the facts about all candidates for public office.

2) Think them out in the light of Christian discipleship.

3) Take action. (Use her vote, make information available to others.)

4) Encourage others to do the same.

An interesting project which might be duplicated by other Guilds was carried out recently by the Saint Mark's Wesleyan Service Guild in Chicago in sponsoring a "Citizenship" class as a part of its National Citizens' Roll Call program.

The class met three nights a week for three weeks, for approximately one and a half hours per night. It was one of the classes offered in the "Learning for Life" series sponsored each spring and fall in the church. The teacher of this class was a young, qualified attorney, whose dynamic personality, method of presentation, and wealth of knowledge in this field brought a representative group of men and women together for study.

The content of this course included: (1) the responsibilities of citizenship; (2) the broad and general political issues of the day; (3) the mechanics of voting including the use of the voting machines, proper markings of ballots, and residential and other requirements for registration and voting; (4) the responsibility of the church as an agency in the community; (5) the necessity for Christian participation in government; (6) the need for Christian concern in getting out the vote, in checking corruptive practices in voting, and in making others conscious of the obligation of good citizenship.

Opportunity was given for class participation. Valuable question periods helped to highlight the needs of the class and the particular community.

Visitation Program

Through its active visitation program, the Guild at Wesley Church, Minneapolis, Minnesota, has added nineteen active members and two honorary members to its group, which makes an increase of 35 per cent so far this year.

Miss Nina Gibbs, chairman of Membership, tells of their program: "We arrange for a hostess who is willing (and all of them are) to serve a tea for six people, then the driver of a car who will pick up two new members (recruits, I call them) and two old members (veterans) and take them on a Sunday afternoon to the home of the hostess, where tea is served as soon as they arrive, usually about 3 P.M. About 5 P.M. the driver takes them home again. In the meantime, they have had an opportunity to get acquainted over their teacups and to learn from the "veterans" something about the work of the Guild. We have had teas for all the new members to date, and will continue to do so for any more who may join this year. This plan has been very popular with the old members as well as with the new ones.

Not long ago, I had a brainstorm in the wee small hours of the morning: why not have a similar plan for an evening of sociability, to cement our friendships and interests still more? I suggested it to a few of our members, intimating that we might have dessert and an evening of fellowship, games, and music if agreeable to the group. They immediately "ran away with the ball," proposing twelve at each home, with two hostesses, two drivers, four old members, and four new ones. So many have offered their homes and services as hostesses that all will be taken care of as soon as we can complete our arrangements."

Guild members of the Northeastern Jurisdiction on the island of Vieques during their Puerto Rican trip

Methodist Prints

Change in Missionaries

Many Guilds are still sending communications for Aldersgate Camp to Miss Margaret Marshall. Miss Marshall has transferred to the Arkansas-Oklahoma Cooperative Rural Work, which is not a special project of the Guild. All mail concerning Aldersgate should go to Mr. Mike W. Willis, who is the present director.

Guild Group Visits Puerto Rico

The Northeastern Jurisdiction would like to report that its first jurisdiction sponsored trip to a mission field was a great success.

On April 10 an excited group of seventeen Guild members gathered at the airlines terminal in New York City, preparatory to flying to San Juan, Puerto Rico. There they were joined by three others, so there were twenty in the group, representing nine conferences of the twenty in the Northeastern Jurisdiction and one conference in the Central Jurisdiction.

All stayed at the George O. Robinson School, and therefore had an opportunity to see one of our mission schools at firsthand and to get acquainted with the missionaries.

The first event the group observed was the traditional Good Friday parade through the streets of Bayamon. This is a custom common to many Latin-American countries, and it was viewed with mingled emotions by our travelers. The concensus of opinion seems to

e that this ceremony has too many agan elements, and lacks the spiritual depth which our traditional hree-hour services contain.

All agreed that the Easter dawn Protestant services were more early in accord with our observance. Some of the group attended ervices in Spanish, and others participated in services conducted in English by American chaplains.

All spoke with great enthusiasm of the work being conducted on the ittle island of Vieques by the Rev. and Mrs. J. Kenneth Vincent. To visit this work, the girls were flown to Vieques in small planes which could carry only two (or four) passengers at a time.

Another feature of the trip was a two-day bus tour around the island of Puerto Rico, with an overnight stop at a Presbyterian guesthouse. This trip gave many opportunities to see conditions and the ways missionaries from various mission boards are trying to meet them, as well as a certain amount of sightseeing. Notable to many was a night trip in small boats to a luminous bay, where an unusual amount of phosphorous in the water enabled everyone to see the fish as clearly as if it were day.

In San Juan the group was well briefed by the superintendent of George O. Robinson School, Miss Helen Aldrich, with whom the arrangements were made for many features of the trip. All agreed that she was a great help in many ways, and they decided to express their appreciation to her and to the others of the staff by supplying pictures to be hung in the lounge of Pfeiffer Hall, the staff residence and guesthouse.

All of the group noticed how well and favorably known our Robinson School is throughout the island. It has a long waiting list of prospective students from both Roman Catholic and Protestant homes, for many recognize it as an outstanding educational institution.

The most graphic demonstration of the school's reputation came when members of the Guild group were ready to come home. They were waiting to have their luggage inspected by the local officials. It developed that the inspectors were mainly interested in locating Puerto Rican rum being taken out illegally. The first one of the group mentioned that they had been staying at George O. Robinson. At that, the official stopped the inspection and sent everyone through without further questioning.

Those who went on the trip were: Mrs. J. L. Anger, Burlington, Vermont; Miss C. Frances Brown, Clay, New York; Mrs. Vida Dates, Kenmore, New York; Miss Mary E. Fraze, Pittsburgh, Pennsylvania; Miss Henrietta A. Fletcher, Elizabeth, New Jersey; Miss Margaret W. Herr, Lansdowne, Pennsylvania; Mrs. Louise Hanson, Staten Island, New York; Miss Dora B. Hatfield, Kenmore, New York; Miss Agnes C. Henderson, Buffalo, New York; Miss Elnora G. Henderson, Brooklyn, New York; Miss Agnes Klaus, Niagara Falls, New York; Miss Margaret A. Peacock, Buffalo, New York; Mrs. Hazel Ryman, Washington, D. C.; Miss Una A. Scott, Burlington, Vermont; Miss Anna M. Smith, Clay, New York; Mr. and Mrs. Mervin G. Stump, Harrisburg, Pennsylvania; Miss F. Majal Vores, Elizabeth, New Jersey; Miss Dorothy Watson, Fairmont, West Virginia; Miss H. Louise Zimmerman, New York, New York.

The New Defense Worker

The Wesleyan Service Guild has added another project, the new Defense Worker in Paducah, Kentucky, Mrs. Lucile P. McMurry. The following letter gives a brief picture of her work.

Dear Wesleyan Service Guild Members:

Can you picture the urgency and the scope, the exciting color and the drama of bringing the Church to the thousands of migrant people pouring into the atomic plant area of Paducah?

Many of these families, most of whom follow construction work over the United States in trailers, are fine Christian people. But there are numbers of them who are drifting away from the church. Living in trailer courts, miles from the city, they do not make the effort to drive into Paducah for Sunday services.

The little country churches are crowded and, though eager to minister to the many newcomers in their vicinity, they are not adequate as yet to take care of them.

It has been a shocking experience to discover that numbers of men and women among these people have never joined any church, and are raising children who have never attended church school.

It is to meet the spiritual needs of these nomadic families that the work in Paducah has been organized.

Our goal is to visit in each one of these communities, helping the people to realize that the church has a friendly concern for their welfare, organizing church-school classes for the children, and eventually starting church services in the more isolated areas.

"Go ye into all the world," the Master said. In supporting the work of bringing the church to the displaced people of the defense communities, the Wesleyan Service Guild is doing just that. With the sure knowledge that God will guide and help us, we know a good work can and will be done.

Sincerely,
LUCILE P. MCMURRY

Supply Work for Paducah

Miss Mary Moody, Guild chairman of Supply Work, has received from Mrs. McMurry a list of supplies which are needed for the Paducah Defense Project. She urges Guilds to provide cash, to be sent through the regular channels, for this Supply Work:

1. Church-school equipment for children's classes (tables, chairs, blackboards, pictures, toys, etc.)
2. Books for children and teen-agers
3. Church-school materials
4. Inspirational books for adults
5. Basketball hoops and balls
6. Badminton sets
7. Croquet sets
8. Ping-pong tables
9. Folding tables and chairs for group meetings of adults.

Miss Elizabeth Tennant

Methodist Prints

After Four Years

By ELIZABETH TENNANT

YOU may recall an appeal made in 1948 for older youth to join the Fellowship of Reconstruction and Rehabilitation to Japan and Korea. Maybe you know or have heard about one of those who, rather suddenly feeling the presence of God saying "go, serve," put himself at the disposal of the Board of Missions. There was no certainty about what would happen, but a faith that this was the thing to be done. That was four years ago. Now, in 1952, you may ask what actually did happen to the J-3's and K-3's, and what meaning did the experience hold for them.

The picture is one of a fellowship working as a team, "a company of witnesses." Sixty-two of the team went in boats across the ocean, but that was not the whole team. Many others gave of their time, encouragement, money, and prayers to the cause. All were together in spirit. In Japan and Korea the newcomers teamed up with the "company of witnesses" already there. They were welcomed, helped, and put to work.

The three years passed quickly in the experiences of teaching English, holding Bible classes, making friends, sharing the Christian faith, realizing our spiritual needs as well as those of others, discovering the deep faith of others who had been called to test it far beyond our experiences, and learning through association the ways of our friends whose culture was strange to us. We shared in the planning and carrying out of Christian service projects—such as caravans and work camps, saw stark human misery and the patient efforts of a nation to conquer it, and realized we must do whatever our part might be in spite of our inadequacy. We discovered, sometimes painfully, how readily we Americans act on the basis of our own cultural patterns and presuppositions, and how often good intentions misfire because we have not tried to see ourselves as others see us or see a situation as others see it. All this was a fruitful learning experience. Anew came the realization of the wonder and power of peoples united in the Christian's continual struggle to more truly follow the Master.

After three years we know that we learned more than we were able to teach. At the same time we know that we must share with our fellow Americans at home some of the things which we have come to realize. In a group of sixty-two, it is not surprising to find that different ways of expressing this realization were chosen. Sixteen have married and are staying in Japan to finish full terms (you will recall that those in Korea were forced to evacuate to Japan in 1950 where some have remained); four stayed a while longer at their teaching jobs. The remainder returned to the States during 1951 to continue studies and/or catch up on events at home after three years' absence. A few have been accepted as full-time missionaries and are preparing to return to Japan. Several more are seriously considering that move. During the third year in Japan several of us collaborated in a statement of the situation as we saw it. Here is a brief résumé of that statement:

"Some of us who have lived in Japan for the past three years have become alarmed at the present world situation and at much of American policy related to it. We believe that nothing short of national repentance can save us. We are convinced that many of our fellow Americans are equally concerned, and like us feel compelled to express themselves and be committed to a program of action."

There must be a change in major emphases in American world relationships. There are two choices before us as American people. We may continue our present luxury level of living and widen the breach between those with plenty and those in want, or we may voluntarily change our present approach and make our *first* concern the needs of others rather than our own security.

"We are trying to discipline ourselves by: daily devotion and prayer; writing at least a letter a week to a political leader about the above ideals; accounting for and setting a limit to our living expenditures; and joining or forming groups that will work to make the above proposals effective at the points of power on the political scene. We have great hope. We claim our deepest desire is to be used as tools by God—now. We will settle for no less master, for He is the source of all hope and strength. God is waiting for those who believe to witness. Jonah did not change Nineveh. It was God who changed Nineveh, but Jonah had to speak."

Since returning to the United States we have spent part or full time finding out what all sorts of people—friends, educators, church leaders, statesmen, and leaders of various social groups in our culture—are doing, thinking, and hoping. We have observed public and private, national and international agencies at work. We have taken what opportunities we have had to speak. One person, in testifying before the Senate Foreign Relations Committee last January, introduced his remarks with the following statement:

(*Continued on page 43*)

The Committee on Christian Vocations

By HELEN L. JOHNSON, *Secretary of Youth Work*

In various ways youth asks, "What shall I do with my life?" One of the sponsibilities of the secretary of Student Work and the secretary of Youth ork is to guide young people into an understanding of effective Christian vestment of their talents and abilities.

THE consideration of the need for a committee on vocations in the local church originated the Commission on the Study of ie Local Church looking toward ie 1952 General Conference. As a sult of much study and consulta- on, the General Conference gave ie following authorization for a ommittee on Christian Vocations i the local church:

"The Committee on Christian ocations shall be composed of the astor, a layman elected by the uarterly conference, a representa- ive of the Woman's Society of hristian Service, the superintend- nt of the church school, and the uperintendent of the youth divi- ion in the church school. It shall ooperate with the Annual Confer- nce Commission on Christian ocations in discharge of its re- oonsibilities.

"It shall be the duty of this com- ittee to see that the philosophy f Christian Vocation and the op- ortunities in church vocations are egularly presented to the youth nd adults of the church; to advise nterested young people and adults f the necessary qualifications for ll church vocations, and to give en- ouragement and guidance to can- idates for pastoral ministry, and ther church vocations, throughout eir preparation. The committee all report annually the informa- on required to the fall meeting of ie quarterly conference, and to the nnual Conference on Christian ocations."

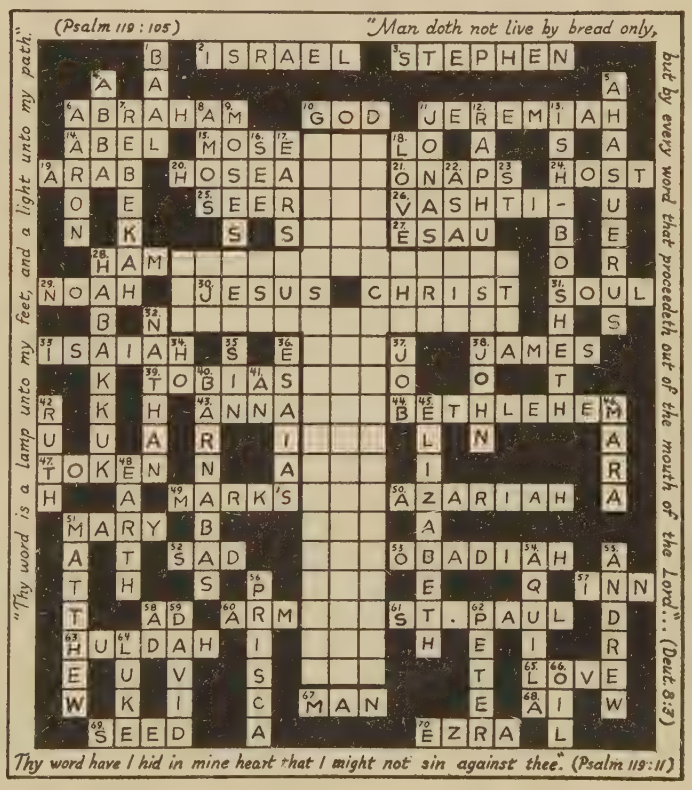
This committee will carry out its sponsibility in close cooperation ith the annual conference Com- ission on Christian Vocations. uring the quadrennium just clos- g, the Commission on Christian ocations has sought to correlate ie interests in recruitment and uidance in the annual conference. uch progress has been made and fine things are already in the planning for the months ahead.

During the past few years, the Woman's Society of Christian Service has come to a new awareness of the need for sound promotion and education in respect to missionary personnel. One evidence is found in the desire to make the committee in the local church more effective. The new committee authorized by the 1952 General Conference replaces the Committee on Missionary Personnel of the Woman's Society of Christian Service. We call upon the Woman's Society in every local church to encourage the new committee in its task.

The Woman's Society will have one representative on this committee. There is no one answer to the question: "What qualities should she possess?" Certainly she should be acquainted with the wide vocational interests of the church, and specifically with those of the Woman's Society. It is expected that she would be well informed concerning the youth and student program of our church. Since many of her contacts in the committee will be with young people, she should possess the qualities of heart and mind that enable her to challenge and inspire youth to high dedication to God and to service in His cause. The Woman's Division recommends that in selecting a representative to serve on this committee, the Society give consideration to naming the secretary of Student Work or the Secretary of Youth Work.

We foresee significant growth in the area of Christian vocations in the unified approach extending from the local church and the annual conference to the Interboard Comittee on Christian Vocations.

KEY TO BIBLE PUZZLE MAT


(Psalm 119:105)
"Man doth not live by bread only,
"Thy word is a lamp unto my feet, and a light unto my path."
but by every word that proceedeth out of the mouth of the Lord..." (Deut. 8:3)
Thy word have I hid in mine heart that I might not sin against thee. (Psalm 119:11)

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

Light ★ ★ Distance ★ ★ Exposure

By VIRGINIA BRUETT WYATT

TRAVELING along the highway recently, we were aware of the fields—lovely in their coats of green dotted with flowers nodding in the breeze. As we watched this array of blossoms, we thought, "How like little children, nodding to us and saying, 'Help us to grow so that we, too, may bring gladness to those who pass by.'"

Stopping to take a photograph of this place of beauty, we were reminded that we had to think of light, distance, and exposure.

Soon this scene was blotted from our view, and we began to pass by acres of cultivated land. Every now and then there were workers in the fields who were bending low, thinning the crops that some day we would enjoy. Near by were rows upon rows of shacks, similar to those in the migrant camps we had visited. I wondered about the children of these families. Will they have an opportunity to grow according to God's plan for them.

It is strange how photographic your mind becomes as you are riding along, and what pictures it recalls. I remembered the local secretary of Children's Work who is also the superintendent of the primary department of the church school. The boys and girls became interested in the child of a migrant family. Rosy needed dental care which her parents could not afford, so the primary children brought a special offering to be used to pay the dentist's bill. I remembered, too, that the children with their teacher also visited the school for migrants near by, and planned a picnic with the boys and girls there.

As we passed through a small town we were aware of the children of various nationality backgrounds playing in the streets. Seeing them, there suddenly came to my mind the thought of the Christian centers and neighborhood houses which the Woman's Division of Christian Service and other agencies of the church maintain, and the opportunities for wholesome activities which these centers afford to all age groups. *How can we best help them this year,* was the question that flashed upon my mental screen.

Then I was reminded that I would find some suggestions in the "World Friendship Bulletin" for secretaries of children's work, published in THE METHODIST WOMAN for September, December, March, and June, and that similar suggestions could be found from time to time in the section, "Toward Wider Horizons," in *Child Guidance in Christian Living.* I knew, too, that there was a special community center in my conference, the needs of which children were helping to meet, and that the head resident was always happy to give us a letter about the work.

We stopped on our journey for the weekend. While visiting the children's division in a local church and realizing the need for more time with the primary and junior boys and girls, the thought occurred to me, "What a great opportunity for the teachers and the children's secretary to encourage *additional sessions!*" Here there would be added experiences for children to gain Christian attitudes toward others, as well as to have larger opportunities to share in the exciting adventure of learning what it means for the church to witness for Christ at home and abroad.

"All local secretaries will want more than ever to encourage additional sessions," I found myself saying, "when they realize what this extra time can mean in the lives of boys and girls."

To help the secretaries understand this and other important matters in the work with children means that we must take advantage of every opportunity for *leadership education.* So, before leaving the community that weekend, I jotted down in my notebook some ideas that both district and local secretaries might find of value.

1. Better use of our time at district meetings of the Woman's Society:
   (a) Informal meetings with local secretaries discussing the needs of their particular work.
   (b) A special table displaying children's materials and activities that have been carried out.
   (c) Sharing period on "how and why" of the things the children have made.
2. One district meeting a year at which the *entire afternoon* is given over to secretaries of various lines of work for intensified training. *September* would be a good month.
3. Encouragement of attendance at laboratory schools sponsored by the Conference Board of Education, and at the summer schools and institutes of the Woman's Society of Christian Service.

My notebook was almost filled with suggestions, but the last one was a reminder to arrange my own "tool kit"—a large notebook that holds the materials on children's work that are in constant use.

Do we, as children's secretaries, wish to get a good picture of the work we are doing?

Then let us check our light: Is our job one of the most important things in our life?

Let us check our distance: Have we evaluated what we have done in our work with children and their leaders after each teaching session or meeting? How could each have been improved?

Let us check our exposure: Have the children and the leaders with whom we work caught from us a deep devotion to trying to bring about the Kingdom of God?

If we can answer Yes to these things, the picture of our work is a good one.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*
7820 Reading Road, Cincinnati 37, Ohio

he Methodist Woman, $1.00 per year. Combination with *World Outlook*, $2.30

Sharing Concern

Subscription Record Books

A *Subscription Record Book* has been sent from Literature Headquarters to each ocal church. The book has a number, which is distinctly the number f that church and no other. When rders are received for subscriptions, the order for both renewals nd new subscriptions must have he number of the church. A careful reading of the instructions in his book will help each local secretary of Literature and Publications to accomplish her task fficiently, and to the satisfaction f both her church and our circulation department. Green blanks are or new orders. The list of expirations are being sent on individual ards with a summary card to each ocal secretary. Please, as subscribers, cooperate by giving your ame to your secretary of Literature and Publications, so that she nay send it to us with the number f your church which is found on he *Subscription Record Book*.

Handbooks

A Guide and *Handbooks* for lines f work could *not* be prepared until fter General Conference. We ope that most of these will be eady by early fall; please watch he back cover of THE METHODIST VOMAN for release date and price. Ve assure you that we are anxious nd willing to cooperate, and will ave them ready as soon as possible.

ocal Record and Report Books

An envelope containing the local *Record and Report Book* and the Treasurer's Remittance Blanks will e sent free of charge to each district secretary of Promotion, in ufficient quantity for each local church. An envelope will be mailed by this district secretary of Promotion to the local secretary of Promotion in each church. Please do not order these from Literature Headquarters or from Distributing Offices.

Wesleyan Service Guild

The *Record and Report Book for the Local Secretary of Promotion of the Wesleyan Service Guild* and the *Record and Report Book for the Local Treasurer of the Wesleyan Service Guild* will be mailed to each conference Guild secretary in sufficient quantity to be channeled to the local units. Please do not order these from Literature Headquarters or from the Distributing Offices.

Subscriptions

A concern that every woman have a copy of THE METHODIST WOMAN and WORLD OUTLOOK prompts the sharing of some of the songs sent to us from North Arkansas Conference by Mrs. Homer Williamson, secretary of Literature and Publications. These parodies were sung at a literature banquet.

Tune—
"My Bonnie Lies Over the Ocean"

If you are a Methodist Woman,
This magazine's just what you need;
It's full of such real information,
You'll find it so easy to read.

(Chorus)

You'll enjoy it, (sing twice)
From cover to cover it brings a thrill,
So attractive, (sing twice)
For you to enjoy if you will.

I'm sure that a Methodist Woman
To be a good member and true
Must be well informed as a Christian
Her part in the Lord's work to do.

(Chorus)

Each officer and alert member
Finds here inspiration and news,
Suggestions for every department . . .
The price is so reasonable too.

(Chorus)

Tune—"There's a Long, Long Trail"

There's a great big task awaiting,
Methodist Woman, for you;
And it needs each one together
Strong to dare and do.
There must be a *World Outlook*
Before our dreams can come true;
For the world to be united
Will take me, and you, and YOU.

Tune—"My Old Kentucky Home"

The sun shines bright on my mission fields,
The harvest is ripening today,
But who will reap all this fair and golden grain?
And who will bear the sheaves away?
The need is great for more who will read,
To learn of our work far away,
And societies new ideas need
To do better and better work, each day.

(Chorus)

Wait no more, my lady,
O come, subscribe today;
For our magazines
Are the best you've ever seen—
Worth much more than the price you pay.

* * *

A little boy I know is prone to say as he finishes his prayers, "O Mommy, *fun* tomorrow." A choice way to tackle tomorrow!

Workshop on Music

The Sixth Annual Workshop on Music in the Church will be held at Scarritt College, Nashville, Tennessee, August 10-15. It offers an opportunity for choir directors, church-school superintendents, organists, directors of religious education, and pastors to discover how their responsibilities merge in the use of music.

For further information write: Miss Mattie Sue Howell, Scarritt College, Nashville 5, Tennessee.

Needs of the American Indian

(*Continued from page 7*)

types of assistance, there are a number of other specific problems on which you can help. One of the most important is the problem represented by the Indian orphans and children from broken families. While we do not have an accurate count, our best estimate is that there may be as many as 8,000 Indian youngsters of this type throughout the country. Most of them are now attending the boarding schools operated by the Indian Service both on and off the reservations, and are wards of the government in the full sense.

This is a fundamentally unhealthy situation, and these children should have the advantages of a normal home and family environment. So I want to urge most strongly that you put your facilities to work, in cooperation with our Indian Service welfare people and with the appropriate local agencies, to find families in all parts of the country who will be willing to provide foster homes for institutionalized Indian children.

Any help you can give on this problem will produce a twofold benefit of immense value to the Indian people. First, it will provide the institutionalized Indian youngsters with the kind of home and community life they need, if they are to grow up as self-reliant and civic-minded American citizens. Second, it will make space available in our boarding schools for some of the 15,000 reservation children who do not receive any schooling whatsoever. Thus it will help us to narrow the gap that now exists between the number of Indian youngsters needing education and the number of places available in our Indian Service schools. I might add that no problem is more basic or more important, in my judgment, for the long-range welfare of the Indian population, than the problem of providing all Indian children with proper schooling.

Then there is also the problem of providing Indians with the opportunity for higher education. The number of Indian boys and girls who are able to go beyond the high-school level into colleges and universities is and always has been very small. Of course, we are not advocating that all Indian youngsters should be provided with a college education. But you will find in the Indian population about the same percentage of youngsters with a desire and an aptitude for higher education as you will find in the general population. Yet many Indian boys and girls are being denied the privilege of a higher education simply because of inadequate financial resources. While the Bureau of Indian Affairs is able to provide some assistance to the students each year in the form of loans and grants, our appropriations for this purpose have always been quite meager and far short of the actual need. There is a need for student loan funds and scholarships to give an increasing number of Indian youngsters the advantage of a higher education.

In addition to these educational needs, there is also a problem in the field of law and order. On several reservations and in many local communities adjacent to reservations, Indian youth, both boys and girls, have developed or are developing careless or delinquent habits that frequently bring them into trouble with law-enforcement officials. Most of these offenses are not really criminal in nature, and most of the offenders deserve some treatment and handling other than penalties imposed by the law. In most cases the delinquencies of Indian youth are due primarily to lack of some constructive program to occupy their leisure time, or because they lack the motivation to become regular members of the community. Frequently this lack of motivation is caused as much by the uncordial attitudes of the non-Indian community as it is by the unwillingness of the Indian to try to belong. In the final analysis, it is not possible to overcome this difficulty of acceptance at any but the local level, and no group probably is better able or has had more success in integrating people into community life than have the churches.

The job of helping American Indians to achieve their rightful place in our national life is immense and challenging. We in the Bureau of Indian Affairs recognize that we have the major responsibility and that we must play a central role. We seek and welcome the cooperation of all groups and organizations which are interested in advancing the basic welfare of the Indian population. I firmly believe that the Indians' need for help from church organizations is more pressing and the opportunities for beneficial achievement are more fruitful than at any previous time.

* * *

African Accent

(*Continued from page 9*)

members, prayed: "Thank God that you have sent a hen for the rooster, because a rooster doesn't look after the chickens to see that they get food. It's the hen that scratches for the children. The rooster only thinks about himself. Thank God, He sent a hen for the rooster."

In Liberia, the Woman's Society is patterned very closely after our Woman's Society of Christian Service in the United States. What a lovely reception these women gave for Mrs. Willis King and for me at the Hall of Representatives in the government building in Monrovia, when Miss Jeannette L. Cooper, who signed the Charter of the World Federation of Methodist Women, took part in the program. Near the end of the meeting and before refreshments of cakes and Coca-Cola were served, one African woman sang as a solo, in English, "When You Come to the End of a Perfect Day." Indeed, we were all thinking of the *new friends* we had made!

The *Rukwadzano rwe Wadzimai*, meaning "Fellowship of Christian Women," is the name of the Wom-

's Society in Southern Rhodesia. fter seeing the loyalty of these omen in their blue, red, and white iiforms at camp meetings, after eing thousands of these women at eir Annual Assembly when the ud speaker, attached to the bat- ry of Miss Lulu Tubbs's automo- le, carried the music of the Hallelujah Chorus" and the mes- ges of the leaders out over the ntire hillside, and after attending oman's Day at the Annual Con- rence, I wrote in my diary, "We ust stay very close to this power- il group of women in the church, nd help to keep them on the right ack."

It was a most memorable event hen Mai Marange, the conference resident who speaks no English, nd Mai Mparutsa, a chief's daugh- er who served as interpreter, asked ne following questions as I stood t the altar of that Old Umtali As- embly Hall:

"Will you live a life of humble ervice to others?"

"Will you make your home an xample of Christian living?"

"Will you live your Christian life s an example of purity and care- ulness and obedience to Christ?"

"What is the motto of the Ruk- adzano?" (Answer: "To serve hrist and Others.")

As Mai Marange pinned the ukwadzano pin on me, and as we ormed a huge friendship circle of issionaries and African women inging "Blest be the tie that binds ur hearts in Christian love," I new that Bishop Hartzell was ight and that the most satisfying *frican accent* for me was the joy f knowing these *African people.*

* * *

Town in Illinois Educates Migrant Children— and Itself

(*Continued from page 11*)

o problems. The native deference nd courtesy of the Spanish group arried over as the resident children ccepted the visitors into their ames.

Opposition Vanishes

To Mrs. Mitchell every one of the thirty-five became a person in his own right, as she guided each one to think of himself as a responsible member of his group. Through her patient ingenuity, school became a center of doing, creating, sharing, enjoying. On the 26th school day, the closing session of the year, each child received a grade card, certifying his attendance and indicating his progress and his rating.

In the spring of 1951, nobody raised any question at all. Again the children were given physical examinations, and the *Chronicle-Herald* reported a total of ninety-four.

Now the community committee has become the Hoopeston Migrant Council. On it sit the personnel men from the two canning companies; representatives of the medical association, the ministerial association, and the chamber of commerce; and 16 church delegates, two from each of eight churches.

"I feel kind of warm inside," said Mrs. Jones, "when I see how denominational lines have broken down in the course of learning to know our migrants as people."

No longer does the council depend on the Home Missions Council (now the Division of Home Missions of the National Council of Churches) for financial help. Its budget has been oversubscribed with gifts from the canneries, the church, individual businessmen, and the migrants themselves. This money makes available a minister and two college students recruited and trained by the Division of Home Missions, pays for film rentals and craft equipment.

Apart from snapping asparagus, detasseling corn, and picking tomatoes, summer in the camps is a busy time. The program includes a regular schedule of English classes, nursery school, mothers' clubs, sewing groups, family nights, thrift sales, story hours.

Through the churches, the Migrant Council circulates questionnaires to those who want to volunteer their help, asking them to specify the days and hours they will be available and giving a check list of needed services: run movie projector, chaperone teen-age parties, tell stories, teach sewing, take groups to swimming pool, and so on.

Every year life in the camps becomes a little easier because the canneries make some improvements in t[illegible]ousing.

Hoopeston knows that it is a fortunate town, not only because it has the laborers it needs to harvest its crops, but also because the presence of these Spanish-speaking neighbors gives the townspeople a chance to join hands in a common concern to make the visitors feel at home.

—Abridged and reprinted by permission from *The Christian Science Monitor*

* * *

The Missionary Bulletin Board

(*Continued from page 17*)

project is the establishment of chairs at the Japan International Christian University.

Help for Christian Colleges—Further aid will be given to these other Christian colleges which meet the needs of Chinese students, by nonrecurring grants for specific purposes. For example, Silliman University in the Philippines is being helped to develop work in agriculture, which is so badly needed there and which the United Board itself can no longer carry on in China.

The Woman's Division continues its large annual grant to China Colleges for the work as outlined above.

Costume Bureau Closed

At ention, drama-lovers! Do not send any more orders to the Costume Bureau at 740 Rush Street, Chicago 11, Illinois. The bureau will soon be closed. As we go to press most of the stock already has been sold.

LIST OF MOTIONS AND RULES THAT APPLY TO THEM.

Thirteen motions have precedence, indicated by numbers: 1 the highest, 13 the lowest. Applications of rules are indicated by an asterisk (*).

Motions.	Order of precedence.	Debatable.	Non-debatable.	Amendable.	Non-amendable.	Second required.	Second not required.	Majority vote.	Two-thirds vote.	May interrupt speaker.	May not interrupt speaker.	Debate limited.	Renewable after debate.	Not renewable at same session.	May reconsider.	Cannot reconsider.	Previous question.	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
Adjourn	2		*		*	*		*			*		*			*		No motions apply.
Adjourn, Fix time to	1			*		*		*			*	*	*		*			
Adopt resolution	13	*		*		*		*			*	*		*				All motions.
Amendment	11	*		*		*		*			*	*			*		*	
Appeal from chair					*	*		*		*		*						All motions apply except amend.
Call for previous question	7		*		*	*			*		*		*		*			
Commit or refer	10			*		*		*		*		*	*		*		*	
Expunge a resolution		*				*			*		*							All motions apply.
Lay on the table	6		*			*		*			*	*	*					No motions apply.
Limit or extend time for debate	8			*		*			*		*	*	*		*			
Main motion	13	*		*		*			*	*	*			*	*		*	All motions apply.
Objection to consider question			*		*		*		*	*				*	*			
Orders of the day, Call for	5		*				*			*			*					No vote required. No motions apply.
Orders, To create general		*		*		*		*			*		*					All motions apply.
Orders, To create special		*		*		*			*		*		*					All motions apply.
Parliamentary inquiry, Rise to			*				*			*								No vote required. No motions apply.
Point of order, Rise to			*				*	*		*								
Postpone indefinitely	12	*			*	*		*			*	*			*		*	
Postpone to certain time	9			*		*		*			*	*			*		*	
Previous question	7		*			*	*		*		*		*		*			
Privilege, Question of	4		*				*			*			*					No vote. Chm. decides. All motions apply.
Reading papers			*		*													
Recess	3			*		*		*			*	*	*					
Reconsider		*				*		*		*		*					*	Postpone definitely. Lay on table.
Reconsider and enter on minutes			*			*				*								No motions apply.
Refer	10			*		*		*			*	*	*		*		*	
Rescind		*				*			*		*							All motions apply.
Substitute		*		*		*		*			*	*			*		*	
Suspend rules			*			*			*									Renewable by unanimous consent.
Take from table	6		*			*		*					*					No motions apply.
Take up question out of proper order			*		*				*									
Withdrawal of motion			*		*		*	*			*		*		*			

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Christmas Tree Lane

The Woman's Society of Christian Service of First Methodist Church, Peoria, Illinois, sponsors a biennial event that is different—a three-day bazaar with daily program features for which a nominal charge is made. Inasmuch as this is a new idea we are sharing a report of last year's "Christmas Tree Lane" written by Mrs. Boyd F. Goldsworthy, publicity chairman.

THE complete transformation of the church was a delight to behold. Dozens of white Christmas trees, decked with gay pink bows, lined the lanes and accented the twenty-four booths. Stars of iridescent silver hung low from the ceiling. In the dining room, the Wise Men were portrayed on large screens in the blue and white color scheme.

Christmas Tree Lane Musicale, the afternoon program of the opening day, included an organist, a pianist, a cellist, and a nurses' glee club for the listening pleasure of music lovers.

On the second afternoon, the sanctuary was again filled and this time a Memory Lane of Brides captured the hearts of everyone. With a sacred musical background and a narrated nuptial story, original gowns dating back to the year 1840 were modeled by members of the Woman's Society.

Holiday fruit punch and decorated cookies were served each afternoon following the program.

The third feature, a finale to Christmas Tree Lane, was the Children's Christmas Hour presented for the entire family. This early evening program was filled with music, group singing, a Christmas story, and the Nativity Scene in pantomime, dramatized by the ministers of the church and their families, the Robert Harvey Bodines and the W. Harold Loyds.

Activities arranged for children during the three-day period included movies and taking pictures of tiny tots with Santa.

The Hobby Room contained many varied and unusual hobbies. A group of donated antiques were offered for sale. Unique in every detail were the thirteen original table settings, each one modern and imaginative. The booths "along the lane" included the usual ones found at any church bazaar, plus children's outgrown clothing.

The delicious luncheons and dinners served buffet style each day proved again that partaking good food together will strengthen the fellowship of a congregation and community.

An advance ticket sale for the three features and the six meals simplified the planning and assured capacity attendance. Invaluable to the busy shoppers were the nursery, the checking service, and the snackery.

A word about procedure:

Nine months prior to the festival days, the co-chairmen met with the minister to clarify all policies. It was agreed that Christmas Tree Lane—in spirit and in purpose—was to further fellowship, to encourage participation in the activities of the church, and to lift the spirit, tone, and atmosphere of the congregation. The financial outcome was regarded as secondary.

After this conference, wheels were set in motion by the appointment of a seven-member board which met monthly to plan and to make policy decisions. By June 1 all booth chairmen and committees were appointed. Unlike the old-time bazaar, donations were not expected of anyone except the donation of time. The Lane was set up on a strict business basis. All purchasing was done by two board members.

An effort was made to incorporate the talents of all five hundred and sixty-five members of the Woman's Society of Christian Service. As a result of this long-term, careful planning, the Lane opened with booths stocked with thousands of handmade articles.

Slonneger's, Peoria, Ill.

Christmas Tree Lane

Very litte merchandise remained at the close of the event and a net profit of $4,300 was realized for the world benevolences of the Woman's Society. But more important than dollars, Christmas Tree Lane had fellowship values. Old-fashioned as it may seem, women working together on a common project are drawn closer to each other and to Him. Beyond the membership of the church, the community participated and felt the influence of the Lane. It was truly a fellowship of human hearts!

After Four Years

(Continued from page 36)

"I am no expert in diplomacy but the experience of seeing my country's policy through the eyes of my Japanese friends moves me to overcome my stage fright and present unofficially their ideas at this hearing. . . . We need the active friendship of Japan rather than her reluctant cooperation."

This expresses the mood of our concern. We have found the most mutual understanding and response from "church people." That is heartening. But we have found also many people indifferent, defensive, and accusing when these ideas are expressed. The desire for certainty amid the overwhelming uncertainty of the day is obvious. As we have studied, discussed, and altered our specific activities one thing remains clear. "God IS waiting patiently for those who believe to witness." He is speaking, and those who will stop their busyness long enough to listen will hear.

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1952

Poster. Attractive in gold and purple, presenting the Week of Prayer, October 25-31, 1952. 10 cents.

Gift Envelope. Free.

Leader's Handbook. Contains full suggestions for observance of the Week of Prayer and Self-Denial. Also information on objects of prayer and recipients of the offerings. 10 cents each; 3 for 25 cents.

Worship Service for Program Meeting, "Ventures of Faith." 3 cents each; 25 for 50 cents.

Meditations and Plans for the Quiet Day, "The Call of God." 15 cents each; 12 for $1.00.

Order of Worship for the Quiet Day, "The Call of God." 5 cents each; 25 for 75 cents.

Prayer Card. 2 cents each; 75 for $1.00.

Note: Conference secretaries of Literature and Publications will send each society and Wesleyan Service Guild in the local church a free packet containing one of each of the above. Free packets cannot be obtained from Literature Headquarters. Orders for the above literature must be in our offices by October 15.

PROGRAM MATERIALS

FOR ADULTS

September 1952 through August 1953

Proclaim the Good News

For Woman's Societies and Wesleyan Service Guilds

The packet contains **Program Book** and **Worship Booklet.** 75 cents.

Program Book. 60 cents each; 3 for $1.50.

Worship Booklet. 20 cents each; 10 for $1.50.

Spanish Edition available in one volume—60 cents.

Go, Make Disciples. Song Sheet. Words and music by Ruth Livingston Porter. Especially suited for use with "Proclaim the Good News." 5 cents.

Beholding His Glory. Meditation for spiritual growth in connection with the emphasis on evangelism. Appropriate for use at the September meeting. 10 cents; 6 for 50 cents.

FOR YOUTH

September 1952 through August 1953

Through a Knothole. Twelve programs and worship services for a World Friendship Group of Girls in the Commission on Missions and World Friendship. 75 cents.

APPROVED STUDIES 1952-53

For Adults

Theme: Africa

African Heritage. By Emory Ross. $1.25.

Africans on Safari. By Leslie C. Sayre. $1.25.

Guide for Adults on Africa. By Margaret Shannon. 50 ce

Supplementary Material:

I Love the Trail. By Bishop John M. Springer. A roma and true story of the missionary life and achievement Helen Emily Springer. A delightful story. $1.50.

Highways for God in Congo. By George W. Carpenter. great interest. Printed on the African mission field. 60 ce

Dreams Come True. By Newell S. Booth. An excell leaflet on Africa. Free for postage.

The Christian Home in Africa. By Mrs. Emory R Revised. Free for postage.

Theme: Home Missions and Human Rights

These Rights We Hold. By Fred L. Brownlee. $1.25.

Accent on Liberty. Edited by Mabel M. Sheibley. $1.2

Human Crisis in the Kingdom of Coal. By Richard Smith. $1.25.

Guide for Adults on Home Missions and Human Rig By Earl F. Zeigler. 50 cents.

Supplementary Material:

You Hold the Key to Human Rights. A Methods b 50 cents.

Vision and Success. Leaflet on Spofford Home. Free postage.

Theme: Preface to Bible Study

Toward Understanding the Bible. By Georgia Harki 65 cents.

A Leader's Guide to Toward Understanding the Bi By Elizabeth Stinson. 25 cents.

Supplementary Material:

Thy Word Is a Lamp. By Mary Clark Tipps. A beaut playlet. 10 cents, 2 copies for 15 cents.

The Church-Wide Study

Along the African Path. By Dorothy McConnell. 50 ce

OF SPECIAL INTEREST

The Methodist Woman, April Issue. Since *A Guide* 1952-56 will of a necessity be late, it is suggested that every society purchase sufficient copies for each officer. This issue contains the ***Officers' Letter File*** (a letter to each local officer from her Division officer). 15 cents.

Constitution and By-Laws. Includes all revisions in the constitution as well as the by-laws from Division to local level. 15 cents; 3 for 35 cents.

Until *A Guide* 1952-56 is available, this up-to-the-minute issue of the *Constitution and By-Laws* along with the April, 1952, issue of THE METHODIST WOMAN will answer any immediate questions that may arise.

Spiritual Life Packet, 1952-53. Valuable materials touching every phase of Spiritual Life promotion. *Stewardship Facts, 1952,* included. 60 cents.

Calendar of Activities for Secretaries of Children's Work. Revised. Important for action in this department. Free for postage.

Quadrennial Theme and Emphases. Electro, 1¼ inches in diameter, of the quadrennial emblem of the Wom Society of Christian Service. $2.00.

The Tie That Binds. By Sophia U. Hodges. A playlet three acts. For recruiting young people for full-time Cl tian service. 15 cents each; 6 for 75 cents.

He Wears Orchids. *Spanish translation.* We are hon to present Miss Elizabeth M. Lee's book in translat Our co-workers in Cuba, Mexico, and other Spanish-spe ing countries will wish to order this at once. 50 cents.

My Date Book. For use in local societies as a program line of meetings and subjects for 1952-53. 5 cents.

Prayer Calendar 1952-53. September 1952 through Aug 1953. Names of missionaries and deaconesses and places work under the Woman's Division appear as daily gu in prayer. 40 cents.

Do You Know—Work of the Foreign Department. *N* 20 cents.

Do You Know—Work of the Home Department. *N* 20 cents.

Study and Action 1952-53. Free for postage.

Activities for 1952-53. Free for postage.

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